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THE EXPOSITOR

The Journal of Parish Methods

SELF-CONTROL

By the REV. R. H. MILLER, D. D.

THERE is no virtue in doing what you dislike, unless the act is right and should therefore be done. We do not make ourselves into saints by blindly crucifying our pleasures, as though all pleasure were a concession to lower impulses. Sacrifice for the sake of sacrifice is a cruel and unholy thing. The healthy mind has one unvarying attitude toward pain: it would reduce it to the minimum. One gets no credit in heaven for doing something painfully which might have been done with ease.

Equally in error is he who looks for pleasure as the one ever-present criterion of right. If we entered no doors except those where pleasure stands, waiting to usher us in, we should never find the path of duty. If pleasure were our only guide we should become weak indeed. We should lose the qualities of character which set us apart from the lower levels of life.

Pleasure should not hold the dominant place in our lives—either through our fear of it, so that we seek to follow that course which runs counter to our pleasure, or through love of it, so that we follow only those paths where pleasure leads. Both the fear of pleasure and the love of pleasure will lead us astray. Pleasure is not a safe guide.

There is a nobler principle which the manly soul will choose to follow. It is the principle of intelligent self-control. If the importance of duty is related to its closeness to our lives, then for all of us there is no more important duty than that of mastering ourselves.

In his book, *Heights of Christian Love*, Dr. D. A. Hayes quotes the words of Sir Edwin Arnold to a group of Harvard students, "Gentlemen," said he, "in 1776 and 1812 you conquered your fathers. In 1865 you conquered your brothers. Will you permit an Englishman to say that your next victory must be over yourselves?" This last victory has been long overdue. We have suffered incalculable loss because of its postponement. Our continued progress in every other field of endeavor depends upon the issue in this one supremely important conflict.

The importance of self-control is written in the biological structure of man. The age of puberty is attained from four to eight years before the youth is fully capable of parenthood. If parenthood were entered upon immediately

after the attainment of puberty, the race would speedily degenerate. Why, it may be asked, are the physical powers and passions of sex life awakened so long before they may be used for the progressive propagation of the race? The obvious answer is that it is nature's ultimatum to mankind to learn the lesson of self-control. If this lesson is learned in adolescence all later victories are made easier and more certain. Lose this battle and all others will be entered upon with an initial handicap. The youth's mastery of sex puts character, intellect and affection upon a sure foundation. Failure here imposes a setback from which the whole of life is likely to suffer.

The importance of self-control becomes apparent when we consider the consequences which flow from the lack of it. The man without self-control will be tyrannical in all his relationships. No tyranny is quite so unbearable as his. Man's lack of self-control is the basis upon which have been reared the most devastating institutions which afflict mankind. Two of these are the traffic in women and the liquor traffic. It is lack of self-control which subjects life to the exploitation of these colossal iniquities.

Without self-control there can be no brotherhood. Right social relationships are impossible without it. The man who lacks self-mastery will brutally override the pleasure and welfare of those who are nearest to him. Thomas a' Kempis quaintly says, "Thou must learn to break thine own will in many things if thou wilt have peace and concord with others."

If one would have power in the world for good, it must be through the exercise of the highest and best that is in him, clear thinking, pure affection and courageous action. But how can these command respect abroad if within the life they are put to rout by the low impulses of sensuality? One's higher self is not likely to carry much weight with others if at home it is beaten down by the onslaughts of lust. The better nature which is reduced to impotence in one's life will stand impotent in all the larger relations of life. The rulership of one's own life is the fundamental prerequisite of every larger dominion. The powers that rule must learn to rule within before they can rule without.

Let us suppose a man to be in training as a

boxer. For a long period he is matched with an antagonist who overpowers him. His daily practice is a daily defeat. His training serves to fix in him the habit of surrendering. After long training of this sort, we send him out to meet antagonists from any quarter. You would not be so foolish as to expect him to win. He knew nothing but defeat at home and will, therefore, suffer continual defeat abroad. So with the man who lacks self-mastery. His best knowledge, highest ideals and purposes have been habitually trampled under foot by the lowest impulses of his nature. What force can they have over others? They must be trained to conquer within if they are to conquer without.

Another important aspect for self-control is the manner in which it can transmute certain base impulses into the finest qualities of character. An ungoverned temper wounds and slays indiscriminately. Under intelligent control it is transmuted into manly strength which can be tender or severe as occasion may require. Without control sex is a devastating thing. When controlled it is the basis of some of life's most exquisite beauties and joys.

Bible students have seen this principle in the old story of Aaron's rod. When it was cast upon the ground it became a serpent. Held in the grip of Aaron's hand, it was a rod again, opening the Red Sea, bringing water to thirsty multitudes, conquering the enemies of Jehovah's people. Our appetites and passions are like that

rod. They are deadly when they run loose. They are a mighty power for good when held in the grip of an intelligent control.

Self-control has a close relation to our pleasures. If you would keep your pleasures always keen, limit your indulgence in them. It was an uncontrolled appetite which sent Adam and Eve out of Eden. An unbridled appetite will drive one out of every Eden. The glutton becomes the dyspeptic while he who is temperate will enjoy his meals to the last. Earthly pleasures must be frequently denied if they are to be kept alive and wholesome.

The reason for this is found in the spiritual significance of each denial. It asserts the claims of higher interests. We learn how dispensable are many of the things which the blind drive of fashion would make us think we must have. We discover that life can still be full and rich, though very simple, that it is not an abundance of things but of thoughts which brings lasting satisfaction.

Self-control has an unparalleled application to the present hour. Men never commanded such power as they do today. The need for self-control comes to us in the form of an ultimatum. The alternatives are self-control or self-destruction. The possibilities for human welfare are quite beyond our power to imagine if those who have power, which includes us all, will dare to use it with fearless self-control.

WHY A MINISTER'S TIME BUDGET?

By the REV. HAROLD E. CARLSON

THE late Dr. George A. Gordon of Old South Congregational Church, Boston, once said to me that eight to ten hours of study every day were insufficient for him. He told me that he was rising at five in the morning and retiring at eleven in the evening. He spent practically all that time every day in the week in his study save one afternoon for calls when he walked the streets and incidentally obtained what he considered was enough exercise for him to carry on. But the local church work and the pastoral duties of the average church would also take all of the minister's time. How then shall the minister attain maximum efficiency in both lines of endeavor? The answer lies in the judicious and discriminating expenditure of the minister's precious time.

Time is an income. It is but a medium of exchange by which eternity is spent in the present. Schleirmacher's familiar definition that religion is the eternity of being one with God in the midst of time carries the suggestion that the wise use of time is a problem of the relation of the temporary and the abiding. It is the high duty of the minister not only to dedicate himself and to consecrate men but to sanctify time.

The verdict of an increasing number of busy ministers today who are overloaded with demands upon them is that budgeting of their time is the means by which they obtain maximum efficiency in the realization of eternal ends.

A budget of the minister's time aims at an efficient expenditure that will balance his supply based on his judgment of what are the efforts which mean most permanent results. The crux of the problem of budgeting is that of consistent and proportionate expenditure in light of abiding values for time and effort expended. The minister's time budget is therefore the working plan of a steward of God. What makes that plan a budget is that it must be in the nature of a proposal calling for approval or disapproval. In the local church the pastor, whose duty it is to submit the proposed financial plan for the year, is also responsible for carrying it out. To have a plan proposed by persons who will have no responsibility in carrying it out would be destructive to its very purpose. The minister himself submits to his own judgment a plan for the most efficient use of his time according to his own conscience and reason on

the matter and assumes the responsibility for carrying it out.

The minister's time budget is based not on the unit of the year as is the church budget, but on the day. The Scriptural unit of time is not the millenium, the century, the year, the month, but the day. At the heart of the minister's time budget are the words of the Psalm of Eternity: "Teach us to number our days that we may apply our hearts unto wisdom"—teach us to use our days with method and purpose that we may be wise stewards of God, for in such a way do we "show forth His salvation from day to day."

John Wesley and his followers made such an impression upon men that they fittingly called them "Methodists"—believers in a creed of the judicious and holy use of time. The Wesleys fasted every Friday, partook of Holy Communion every Sunday morning, repeated a collect at nine and twelve and three o'clock every day, and held silent prayer at the beginning of every hour they were awake. Moreover, they followed out a plan of systematic ministrations—twice a week visiting the prisoners in jail, and the poor and the sick in the city. The conclusion to be drawn is not that the minister should imitate John Wesley and his followers, but that he should have plan and method in the stewardship of his time. Charles Reynolds Brown says aptly that "the man of method has the wind and the tide with him. Other things being equal, he will win out in all kinds of weather over the man who works by mood and impulses."

Without plan and purpose a minister is unable to make the most efficient use of his time. About the year 1900 when golf had been introduced into our country as a popular pastime and the clergy were indulging, one of them went into his pulpit on a Sunday morning and found a little folded paper. He opened it and to his embarrassment read: "Prayer is requested for a minister who is unable to use his time wisely and divinely." For a minister who is confronted with the temptation of exorbitant expenditure of time for avocations a thoroughgoing budget for "wise and divine" use of his time is as necessary a special grace in his life as prayer.

A time budget is a good medicine for ministerial laziness. There are few rebukes in the Scriptures more bitter than those against laziness and uselessness. A thoroughgoing plan of one's time, flexible enough however to allow for exigencies, is half the victory in the battle for living service.

The minister's time budget is also insurance against overwork. Working heatedly without method on incidentals and fundamentals is disastrous to the minister's health. To be constantly distracted and hurried is merely evidence of the fact that there are conflicting duties of which the minister should be master. The minister who budgets his time accomplishes more fruitful work with less effort than his Brother of equal ability who works without some sort of plan for his time.

A time budget makes possible getting things done the minister has to do and doing things of permanent worth he likes to do. One summer vacation I learned to know a one-armed fisherman on the New England coast who operates a fish hatchery. But there is something else

he wants to do and so he has his time carefully planned in order that he may do what he likes. His avocation is making violins. This is the thing he feels brings out the best in him. But with only one arm his violin making is so slow that he cannot work fast enough to meet trade competition. Yet by planning he finds time to carry on his occupation and also to make violins.

A retired minister who had learned the possibilities and advantages of a time budget once said to me: "I am like James Russell Lowell who once made the remark, 'I like to write a little, and like the great group of writers my ideas hatch only with time and difficulty.' I learned after years in the ministry that only by careful planning of my time was I enabled to find time enough for carrying on my pastoral duties and opportunity to do a little writing. A first piece of writing from my pen was the fruit of a month of planned stewardship of my time." Albert Payson Terhune writes his widely known stories in the three to four hours, four evenings a week after his newspaper work during the day.

A fifth reason for a minister's time budget is that it enables him to place his emphasis where it properly belongs. Hunt, the artist, watching a pupil painting a landscape in which there was a barn made the remark: "If you spend so much time painting the barn, and the shingles on the barn, you'll never have time to paint the sunset. You must choose between the two." There is the danger that a minister be so busy with details in the work of a church that he never has time to build the Kingdom. In these days of financial difficulties many ministers who have been condemned to a time budget are learning that it is not so much the time spent on brick and mortar as on hearts and minds that results in the salvation of human souls and also churches financially.

A minister's time budget relieves him of strain. J. G. Gilkey in his illuminating book, "Solving Everyday Problems," points out that strain is often the result of faulty arrangement of our tasks. He compares our problem to that of a road-making machine. Such a machine does many things. First, it propels itself to the place of work. Then it digs up rocks, sand and roots, whirls around and deposits this material in a succession of empty trucks. Next it builds a new stretch of road, filling up holes it has dug, and moves on. And then it packs up and pushes on to the next location. "These are many duties," says Dr. Gilkey, "but there is enough power inside the mechanism to handle them all, if they are attacked in the right sequence. But woe to the machine that tries to move, dig, carry, dump, fill and move again all at once!" Yet some ministers are trying to do as many things all at once. No wonder they live under constant pressure and strain. But neither God nor man expects the ministry of a man's life to be lived all at once—only a day at a time. A carefully planned schedule of the minister's tasks so that he may approach them in sequence and not try to do them all at once, relieves him of strain. And this relief gives him poise and balance and a healthy sense that the ministry is a glorious adventure of getting things done—done for God.

The making of a minister's time budget is a personal problem. A budget that will serve

one minister profitably may be unsatisfactory to another of entirely different circumstances. Not long ago two hundred family-budgets were received by "Good Housekeeping Magazine" and there were no two alike. It is reasonably safe to predict that in a collection of two hundred different minister's time budgets there would be no two just alike. Yet if each of these budgets has been adapted by a minister to his own circumstances the one hundred and ninety-nine would have no immediate value to him. A minister's time budget is like a miner's safety lamp. It does not so much give light to all fellow-toilers as it lights up the spot where each must labor.

Fertile suggestions for launching out upon a budget are succinctly outlined in a story that appeared in a popular magazine. On account of limited finances a housewife was trying to do all the work in her home which she had always done herself plus the work that a maid, formerly in her employ, had also done. It proved too much for her. She was on the verge of a nervous breakdown. She went to her physician. He found no pathological trouble—only fatigue, a sense of strain, a distracted self, and a lack

of mental poise and balance in her life. He advised her to write down the tasks in her home that were absolutely necessary and had her keep a record of the time she found each duty required. Then he had her make a record of the things she wanted to do for her family over and above the essential tasks. And third, he had her make a list of the things she would like to do for herself.

The first thing in laying out a minister's time budget for himself is to write down the things he is now doing and all the tasks which should be done. From these facts a budget can be worked out which will result in the most efficient use of his time. "We always have time enough," Goethe used to say, "if we use it rightly."

The motto of an instructor of Home Economics to her classes is always, "Budget! Budget somehow, anyhow, so long as you budget!" It is good advice for the minister with his precious time. Without a time budget a minister may lament with Grotius, the Dutch theologian: "I have wasted my life in incessant toil and have done nothing."

"CRUCIFIED, DEAD, AND BURIED; THE THIRD DAY HE AROSE AGAIN."

By the REV. E. J. SALESKA

On Golgotha a cross stands out
In bold relief against the gathering dusk
Empty.
He, who there short hours before had hung
and gasped:
"My Father, to thy hands my spirit I commend,"
Was dead.

Dead!

That sad cry echoed and reechoed
Through the narrow streets, and out
To far-flung reaches of Judea's distant hills.
That dreadful day would long dwell
In the hearts of those who witnessed
That sad spectacle on Calvary's hill.

Dead!

Even the shadows of that sacred tomb
In Joseph's garden, 'neath the hill,
Heard the sad cry of "Dead," and added
"Buried."

For tender hands of Joseph and his friend
Embalmed, prepared to sleep in peace
And rest for aye, that weary One.

Dead and Buried!

He, whose ears had gladly heard the cry
Of all in need, the deaf, the dumb, the blind,
Now stopped—Could hear no more.
He, who in exalted majesty had stood
Before the tomb of Lazarus, commanding Him
Who had lain dead three days, to rise,
He, the Christ, the King of Life and Death,
The hope of Israel, now dead and buried.
Sealed in Joseph's tomb.

Dead and Buried!

'Tis true, some hailed with glee and satisfaction smug
That cry. While others, friends and loved ones,
These shed tears of grief and pain.
No balm could heal, no hope could fill
Those broken hearts. For He whom they had
loved,
Had hoped would save their race—was gone.
Shrouded in dismal gloom that night of
nights,
The Sabbath still, as if it too would mourn
The loss of that most Holy One—Now dead
and buried.

Then came the dawn, and life and hope restored.
An EMPTY tomb salutes that first sun's ray
On Easter morn.
"Why seek ye Him that lives among the dead?"
The angel said. "He is not here,"
"HE LIVES!"

HE LIVES!

O joyous Easter hope. He lives for you and me,
And we shall live again to all eternity
Through Him and Him alone. For US, He lives.
No risen Christ; no victory over sin and
death,
A yawning hell, no hope, no joy, no crown,
No everlasting life, but friend, HE LIVES.

CHRIST LIVES!

He broke the bonds of death and hell,
And hath become the firstfruits of the dead.
Christ died for your sins, friend,
He rose again for you—Believe that blessed
truth.
FOR YOU—HE LIVES!

THE PASTORAL CALL

By the REV. S. PAUL WEAVER

PASTORAL CALLING is the bugbear of many pastors if one may judge from the comments made by ministers in their gatherings. Yet it opens to every earnest pastor a door of opportunity to serve his people in an unsurpassed way.

One reason why pastoral calling is anything but a delight to many ministers is that their calling lacks purpose. Every call a minister makes must be for a distinct purpose and that purpose must be loftier than that of merely being able to boast of a large number of calls in a certain period of time. It must be for a more worthy purpose than just to please some disgruntled member who has remarked that the pastor has not called on her for months and months. Such people must be called upon but for a better reason.

True, pastoral calling is exacting. It takes much out of a minister but he will not shirk his responsibility just because the work is trying and leaves him whipped at the end of the day. The man who is in the ministry of the gospel of Jesus Christ and does that only which is pleasing to his own nature and which never requires severe self-discipline has somehow misunderstood his calling.

But what are some of the high purposes which should send the true pastor into the homes of his parish with joy and great expectation?

First of all pastoral calling gives the pastor an opportunity to become better acquainted with his people. In the home he sees and hears and feels their needs and no call is wasted-time if the pastor has come to a better understanding of the soul-need of some individual or family. How can a pastor know his people with their struggles, temptations, doubts, fears and sorrows if he has no personal contact with them?

The pastor does not learn to know the needs of his people by reading books. That knowledge is found only in heart to heart contact. No physician would think of ministering to his patients constantly without seeing them and neither must the **physician of souls**.

Pastoral calling gives the people an opportunity to become better acquainted with their minister. Sometimes it happens that the man in the pulpit makes a different impression from that which he makes in calling in the home. He may seem somewhat distant in the pulpit but in the home his people will learn to know him as he really is.

It is always a compliment of the highest rank when a member of the church is heard to say, "Our pastor knows our needs and ministers to them." Such a minister is always one who frequents the home of his parishioners.

This firsthand contact with his people will be of great value to the pastor in choosing his sermons often times. Many a time the writer has had to change his Sunday morning message because during his visitation in the week he found so many hearts breaking under heavy and ex-

acting loads that he was compelled to bring a message primarily of encouragement and comfort. The minister who does not call can never know the hearts that are broken that need comfort. Our people need more than instruction and great ideals set before them. They need healing ointments and a shepherd's staff. "Comfort ye! Comfort ye my people, saith Jehovah." But how can we comfort God's people if we do not know why they are broken in heart and joy has fled?

Pastoral calling warms the heart of the minister and broadens his vision. He who does not call upon his people is apt to become narrow in his preaching, limited in his themes, near-sighted in his outlook and his ministry of helpfulness greatly restricted. But not so the pastor who moves from his study out into the front-line trenches where his parishioners are grappling with the enemy. There he will find enough to deepen his own sympathies and arouse all that is good within him to his best effort in their behalf. Often times he will retire to his study, after an afternoon spent with his people, with a broken heart.

Then there are many unchurched people in every community. Many of these will be reached for Christ and the church only by the personal effort of the pastor. How often one hears the statement, "I have lived in this community fifteen years (sometimes it is more and sometimes less) and you are the first minister to call in our home." Brethren, such conditions should not be possible in any parish! Here is the pastor's opportunity to do practical home mission work. Here opens to every pastor a large field of evangelism. No church needs to go through a whole year without conversions and new members if the pastor is faithful in meeting the needs of the unchurched in his parish. What higher purpose can be given for pastoral calling than that of winning souls for the Master? How gladly the angels of heaven would exchange places with the minister in order to have the unspeakable joy of telling men of Christ.

There are of course other calls which must be made. There are the calls on the sick in the homes and hospitals, business calls, office calls on business men in the church, emergency calls, strategic calls, social calls and so on.

Evening calls are exceedingly profitable. Calling in the evening makes it possible for the pastor to meet the men and the young people of the home whereas afternoon calling brings him in contact with only the women and children of the home.

One of the most successful ministers in a leading denomination who is now serving as a bishop has declared that the hold he secured on the men of his church and community was due to evening calling in their homes. He would start out at six o'clock and call in one home after the other until it was time for him to

go to the church for an evening meeting. He served a large city church and most of his evenings were taken with meetings but he made hundreds of calls in the evenings as described. If the family was at the table he stopped but a minute and spoke to them while they ate and then went on to the next home. No one ever felt uneasy in his presence. Men loved him for his simplicity and friendliness and hundreds were won to Christ and the church in this way.

Should the pastor always read the Bible and pray when calling in a home? Not necessarily. But why shouldn't the pastor offer a prayer before leaving? Hat in hand and ready to leave he may suggest a word of prayer and briefly ask God's blessing on the home. Sometimes where there is special need a passage of scripture may be quoted which is appropriate to the case at hand.

The all important thing is not that a minister shall have a set of rules and regulations by which to direct him in his calling in the homes of his church but that he shall have the love and compassion of his Lord and Master for his fellowmen and go forth, like his Lord, to do good. The pastor is called to minister unto his people and when he is truly dominated by the spirit of his Lord he will want to get close to his people and minister to their needs. To such as have caught the vision, pastoral calling is no bugbear but a glorious avenue over which the minister moves into the inner lives of his people and brings them rich blessing from the Lord. He who does this will be loved by his people and will truly fulfil the mission to which he was called by the Great Shepherd of souls.

The Editor's Columns

Rout Step

A GAIN and again I am intensely interested in what, were it not for obvious precluding facts of time and distance, might appear to be something akin to collusion on the part of Expositor contributors, with a view to disconcerting the Expositor Editor.

I refer to those inexplainable and more or less regular periods when it appears that, in spite of distance between, every contributor to these pages is not only thinking but writing along identical lines and upon identical subjects with every other contributor.

For a few days my mail will be full of manuscripts, both long and short, dealing say with "A Minister's Diet," the "Preaching of Expository Sermons," "Raising the Parish Budget," or some such theme, just as though the thought to write upon some subject had settled down over the ministers of the country in one fell swoop and set the pens of the profession, from Seattle to Miami and from Caribou to San Diego, into simultaneous motion upon the same theme.

For some time the manuscript mail has been laden with consideration of the budgeting of a pastor's time. That is not a

bad subject to consider under any circumstance, but it is difficult to be compelled to return many splendid articles for no greater reason than that the Editor must consider articles upon other than time budgetting lines in order to maintain our usual breadth of scope in editorial content.

As yet what editorial acumen is ours has not been tried with a veritable flood of manuscripts bearing directly and specifically upon such a subject as "Preaching A Crucified Saviour." The day may come when such an idea moves the pens of many pastors from one end of the country to the other. When that day comes the Editor is rather apt to forget the "usual scope" and go in for unusual depth, for after all preaching a crucified Lord is our first duty; diets, sermonizing, time or financial budgets, not withstanding.

JmD

Those Lower Lights

I NDEFENSIBLY gruesome though it may become the Washington "show must go on." The cost is of small moment.

Announcing the fourth of ten victims of "Farley's Folly" the press of the nation

says, "The plane came in low over Salisbury about 5:45 P. M. and circled about for fifteen minutes. Apparently the pilot knew there was an airport here and was seeking to find it."

"However, he failed to find it and then flew southwest down the Wicomico River."

"In fifteen minutes the plane came back and began to circle low again. People all over town congregated in the streets, and men rushed to the Hebron Airport, near Salisbury, to turn on the beacon light."

Get that! "AND MEN RUSHED *** TO TURN ON THE BEACON LIGHT."

The next time you sing, "Let The Lower Lights Be Burning," may some supreme power jolt the complacent mind into the realization that the only beacon light is the one that IS burning.

When you hear the drone of its engine and see, through the storm that would beat it down to earth, the indistinct and hazy form of a threatened ship whose distraught pilot is vainly searching for safe landing, it is too late to think of rushing out to light your beacon-light.

If that light is not glowing now and sending its life-saving beam out through the gloom and haze which today limits the visibility of even the most able pilot, those who seek the shelter of your port are already doomed in that seeking. Upon you must rest responsibility for the crash that impends.

JmR

Scriptural Anthracite

NINE winters or more have shivered by. With those winters we too have shivered, not because we had no fire in the furnace, but because we did not have sufficient fire.

Originally it was a coal furnace. Because of the inconvenience of handling coal we installed gas and felt willing to pay the sizeable difference for the convenience gas seemed to offer.

So for nine years the dial indicator on

the gas meter has swept its merry circle with distressing agility and burdened us with the monthly bill, even though the house was cold. We called in heating engineers who went over the entire system of pipes and valves and suggested a new and larger radiator in this room, more radiation in that room, building a wall on the upper stair to shut off the cold and seemingly inescapable down draught.

Then came the urgent need of financial retrenchment, of cutting the underfoot as well as the overhead. There was no question but what we must forego the "convenience" of gas in order to escape the inevitable bill. So out came the gas burners, in came a supply of coal and with doubts and misgivings in my heart I set the kindling and lit the first coal fire our furnace had known in nine years.

Now the papers tell us, as well as Rogers, that this has been a real winter. Not since 1915 or so have we had the sub-zero weather we have known this year. Yet at no time in the nine years have we had the solid comfort the furnace has given this year in spite of ashes and occasional draught damping clinkers. With a glowing fire built high in the fire box the old furnace is back on the job and nightly ridiculing the intelligence of the heating engineers.

Nothing was needed in the old boiler but fire. It took us nine years to learn that and the joy of it is financial as well as physical. When we remove the new fangled gas burning gadgets from our modern parish heating plants and get back to the good old gospel pocahontas, there will be less talk about the chill and cold of the church of today.

JmR

Youth's Quest And Youth's Questions, the splendid first article appearing on page 185 of the February issue, is the work of the able pen of Dr. David A. MacLennan of Montreal, Quebec, to whom full credit of authorship should have been given. (Eds)

FROM MY READING

God, being what he is, is far more anxious to find us than we have ever been to find him.

No preacher who is really in touch with people—could look down from a pulpit without be-

ing deeply impressed by the kind of spiritual hunger which people's faces express.

Many of us want God much as we want a hot-water bottle at night.

I have been reading, for the stiffening of my own spine, some of the experiences of God that men of olden days had.

We need to recover the Jewish sense of the majesty of God.

It is obviously impossible to sit down and say, "Go to, I will now repent."

You can have a true repentance without deep emotion and you can have deep emotion without true repentance.

The glory of the gospel is that it never makes a demand without showing us how to fulfil it.

We say prayers for rain an hour after we have consulted a government bulletin to see whether we shall need an umbrella before we get home.

They don't hold back from riding in a motor-car because they are ignorant of the principles of the internal combustion engine.

He asked them to follow a way of life, not to subscribe to an intellectual creed and any church is wrong which demands allegiance to a creed as a condition of membership.

It is one thing to know a lot about God and another thing to be living in contact with him.

It was the birth of a soul which had been sheltering from God in the dug-out of intellectual difficulties and arguments.

We think we are serving God, but we are running his errands, doing him service, subscribing to his church, to avoid that adjustment of relations which calls for an utter surrender which we have never given.

The church's first work is to change men's lives.

We constantly change the scenery but the plot is the same.

We can be 'so inoculated by small doses of Christianity that we can't catch the big thing.'

If what you have found makes you what you are, I don't think I want it.

They are chameleons. They are the same color as their background. They do not possess any real religion of their own.

Good tunes and hearty services can become very powerful drugs to put the soul to sleep.

Watch any congregation while the lesson is being read. They look, for the most part, bored and indifferent. They have heard it all before.

We may speak of his gentleness and kindness if we will, as long as we remember that the impact of his personality on very many—must have been more like dynamite than dew.

If you had heard him say to you, 'Thou hypocrite' it would be a long time before you would remember, 'Gentle Jesus, meek and mild.'

We preach his words and people listen and go home and put on their slippers and yawn and say, 'Quite a good congregation this evening.'

The symbol of Christianity is not a feather-bed into which a man can creep snugly to evade the shocks of this hard world. It is a cross.

It is not religion but a bastard substitute, not a tonic but a drug, an anaesthetic, a species of dope, a subtle means of hiding from God, used by many who are supposed to have found him.

We must not blind ourselves to the fact that religion is very attractive from the mere point of selfishness.

The man who has found God has not insured himself against calamity. But he has found One who will show him how to turn calamity into triumph.

There is no such thing as a private reconciliation with God as long as relationships with men are not as right as we can make them.

What a dreary lie it is that time heals everything.

The life that excludes men cannot find God.

'Thou, O Christ, are all I want'—this is a much stronger note than 'Hide me, O my Saviour, hide.'

Even in our prayers we are praying largely for ourselves. We want God for what we can get out of him.

If a man asked the way to London it is not very much help to be told, 'But there are lots of ways to London. You will find one one day.'

If the resurrection is another ghost story, it is a new thing in ghost stories which turns abject terror into flaming courage and cowards into heroes and martyrs.

I know my own heart well enough to realize that an encounter with Jesus would be surgical before it was restful.

Spiritual reality is reached, not through argument, but through experience.

Jesus had three great words—'Least,' 'Last,' 'Lost.'

The spirit of God is like electricity in this, that it will not come in where it can't get out.

He doesn't want our good works if they are a substitute for ourselves.

We ought more definitely to make the quest of God the definite motive of every (church) service.

And why do we make people sing hymns about being weary of earth?

Christ is not only the Christ of the stained glass windows but the companion of the dusty road.

His prayer is an abrupt haranguing of the congregation though the words are addressed to God.

Religion was the greatest enemy of Christianity in the days of Christ.

Let us first of all admit the value of Nature as an aid in a search for God.

If death snatched my little daughter, what would the silent mountain say to me of comfort?

And this poor, lowly thing called the human heart is too great to be satisfied with nature—too great for anything but God.

The thermometer of intellection is just as reliable as the thermometer of emotion to register our spiritual temperature.

Though it may mean at first a hundred new starts a week, we shall proceed with the process of being saved, realizing that the only ultimate tragedy would be not to start again.

If I seek him, I have not far to go. For it is not the sheep that finds the Shepherd.

We cannot deserve God, we can only accept him.

—J.M.R., From "HOW CAN I FIND GOD"
Leslie D. Weatherhead, Revell.

CHURCH METHODS

Seasonal Suggestions • Financial Plans Installation Service

WHY SHOULD I JOIN THE CHURCH?

1. I would not live in Denver if there were no churches. To be consistent with my belief, I should become an active member of an active church.

2. No one would want to bring up children in a place in which there was no Church. I should join the church that takes an active interest in the children.

3. If every one should follow the example of the non-church member, there would be no church.

4. It would be selfish and wrong for me to desire the benefits of the church while I am refusing to sustain the same by being a member.

5. By staying outside the Church, I am teaching others to do the same, for actions do speak louder than words, and to that extent I am throwing my influence against Christ and the Church. Luke 11:23.

6. I would be speechless in the presence of God at the Judgment, if I had refused to obey Him here. Matt. 22:12.

7. I need the help of God's Church, and the Church needs me right now, therefore I should join it and do all in my power to establish it, to encourage those who are now engaged in its work. Rev. 22:14.

8. The greatest reason of all is found in Matt. 6:33. Active Church membership relieves poverty of body, mind and soul.

If a member of another church and you wish to transfer your influence to this church, our clerk will gladly send for your letter.

BY ALL MEANS BE ACTIVE IN SOME CHURCH! ACT NOW! TODAY.

—*The Highland Park Presbyterian Church Bulletin, Denver, Colorado.*

NEW FINANCIAL REPORT BLANKS

It is the exceptional church record which leaves no room for improvement, be that record one of parish activities, attendance, finances or what not.

A quarterly record sheet, in duplicate has been produced which claims rather closely to approach the ideal. Weekly contributions of individual members, annual pledge, condition of the account, amount paid, amount due, by quarter, constitute the territory covered by the new record. Each sheet is scored into quarters facilitating sending them out as quarterly statements.

The record is business-like in its form and appearance and quite inexpensive. Detailed information is available from the Expositor Office.

1834 CHARLES HADDON SPURGEON 1934

In commemoration of the hundredth anniversary of the birth of Charles Haddon Spurgeon, there will be wide-spread consideration of the man and his methods. Six large volumes of seven hundred pages each, containing the best of the sermons Spurgeon delivered in the Metropolitan Tabernacle Pulpit, as revised by himself, are available in limited number. See advertisement on page 321.

ALL DAY PRAYER MEETING

In preparation for an evangelistic drive the First Baptist Church of Shreveport scheduled an all-day prayer meeting. Each Deacon was assigned a twenty minute period during the day, selection of deacons being alphabetical, in which each was responsible for the conduct of the time allotted to him. Members of the church were requested to attend the period presided over by their deacon. The list of church members was also grouped alphabetically and divided as nearly evenly as possible so that each deacon would have about the same number of members allotted to attend during the period under his guidance as any other.

The service began at 6:00 and continued, in twenty-minute sections until 8:00 P. M. when the pastor himself concluded the day-long service with a full hour.

It is not every congregation which can show 42 Deacons interested in the welfare of their church to the extent of full and hearty cooperation in such a plan. However, the idea is one easily adaptable and as yet so unusual as to carry strong appeal.

GETTING ACQUAINTED

The ideal congregation is a family group. It is not always easy nor possible to get a large membership together on the basis of congenial and cordial fellowship. That pastor, however, who strives in this direction is at least approaching a warmth and unity in his parish achieved in no other way and making for progress as nothing else may.

Easter Day stands out in the year as a day of ingathering. Commonly the catechumens and preparatory classes of both youth and adults are admitted to membership upon this day. Do not feel that your duty has been accomplished when new names are entered upon the church roll. The Lutheran Church Of The Redeemer, St. Paul, The Rev. Paul Lindemann, Pastor, apologizes for the awkwardness of the name, A Get-Acquainted Party, but says that the name at least accurately expresses the intent of the meeting.

Supervised by the Women's Society and held in the afternoon, Redeemer strove actively to strengthen the bond of acquaintanceship, which all must admit, should exist among members of any church. Informal in nature the entire afternoon had as its sole and worthy purpose "unrestrained sociability" among members, new and old.

If even a small portion of that too common coolness and aloofness among members of a congregation is overcome, the effort and energy expended is well spent.

DOLLAR DAY

Monthly Dollar Days may help in these trying times. There are generally in most congregations members who are able to help and would help to do what under existing conditions less fortunate brethren are unable to do. Why not offer such members the opportunity of doing even more than is expected of them.

Provide plain white envelopes in the pews, once a month. Announce the Sunday preceding that the following Sunday will be Monthly Dollar Day and explain the idea. Remind the congregation that the white envelopes are for the use of any who wish to do more than they have promised to do. The entire idea being that it is purely voluntary and that in that the envelopes are blank each contribution is credited fully to the Lord and not to the individual contributor. No names appear, no detailed record is kept and all is done voluntarily and in secret "as unto the Lord."

UNCLE EZRA SEZ:

"There's two sides to a man and there's two sides to a church. It's a bad thing for a church if it comes to forget that. In times of stress, when money is scarce, we can all git to emphasizin' in our own minds the material side—raising money, growing bigger, buildin' buildings and all of that. Funny how we can be so interested in savin' pennies that we forget the higher side of the church is savin' souls. I have always believed that if a church was sure 'nough alive spiritually that money sort of took care of itself. Seems like if I was a preacher, I'd keep trying to impress that on my people. I'd sort of put it like this: 'Don't forget our bills has got to be paid, so let's live better; let's go to church oftener; let's pray more; let's git closer to our Master.' The best way I know of meetin' the material obligations of the church is to meet the spiritual obligations first. That sounds mighty logical to me."

—Wilshire Presbyterian Church Bulletin,
J. Lowrey Fendrich, Pastor.

GOVERNMENT AID FOR CHURCHES?

President Roosevelt is being urged by church organizations to allocate funds from the Public Works Bill for the repairing or remodeling of present church structures, or for the erection of new church buildings where needed. The argument is presented that if such funds were made available in the form of loans at a low rate of interest, and extended over a long period of time, many churches could and would take advantage of the opportunity. The repairing, remodeling and building of churches in normal times provides employment, it is urged, for many persons who, due to their specialized training in ecclesiastical art, are unfit for other work. It is said that many of these artists and craftsmen have been unemployed for three years; that practically all the work on churches is hand labor, and spread over a number of small industries, and that the need of many churches for construction work is great.

IT STIMULATED INTEREST

The Rev. J. T. Nolen suggests a plan for stimulating attendance at Mid-week services which others may find of value. The entire membership was divided into ten groups under the leadership of one who had been actively interested in the meetings, for each group. At the close of each meeting each of the ten leaders were called upon, individually, to rise and call for those of his group to rise. The element of rivalry or contest created between the various groups soon increased the attendance to four times its original size, and that in but four weeks time.

Programs may be varied, yet Mr. Nolen suggests that they should not be too formal or fixed. Opening the services with hymns and prayer, every opportunity to have some speaker from outside their membership was used. These talks rarely went over fifteen minutes. Following the reports of the various groups at the end of the

service ten or fifteen minutes were usually taken for good fellowship.

TIS BUT—

The 18th Street Methodist Weekly, of New York sends the picture of a little box having three coin slots cut in its upper surface which was found in an old secretary in which former Sunday School records were kept. The box is called the "TIS BUT box. But let the Weekly tell the story—

"It is beautiful old Mahogany with "TIS BUT" painted in gold letters on the side and "S. S. No. 17" on the end and the three slots on top to receive the children's mites even if "TIS BUT a penny or nickel. The idea originated in England and was used as a thrift saving box for small coins."

THE PRESBYTERIAN CHURCH
East Fifth and Union Sts. Fremont, Nebraska

S-R-A

Believing that Spiritual Recovery Act for the Church is its greatest need, and recognizing that it can take place only as my own spiritual life is deepened and broadened, I hereby covenant with Almighty God to do the things I have checked below, for the next twelve weeks (Jan.-Feb.-March, 1934), culminating on Easter Day, next:

- ☐ Pray daily for my Church and its pastor
- ☐ Attend the Sabbath Morning Worship
- ☐ Attend the Sabbath Evening Worship
- ☐ Attend the Church School
- ☐ The Pathfinder Bible Class

☐ The Wimodausis Bible Class

☐ The Friendly Bible Class

☐ Attend the Wednesday, Mid-week Service☐ Teach in the Church School, if asked☐ Sing in the Choir, if asked☐ Attend the Senior C. E. Society☐ Attend the Intermediate C. E.☐ Read the Gospel of Matthew, entire☐ Establish the Family Altar in our home☐ Have Grace said at meals☐ Give to God's work a tenth or more of my income☐ Give a definite portion of my income☐ Try to win back some Church-member, now indifferent☐ Try to win one soul for Christ by March 25☐ Do personal evangelistic work☐ Join the Women's Missionary Society

☐ Join the Ladies Aid Society

☐ Join the Whatsoever Society

☐ Join the Louise McCord Guild

This is my personal SRA. God helping me, for once in my life I shall make an honest effort to put God and the Church before business and pleasure. Reverently, do I propose to test God's promise when He said, "Prove me herewith, saith Jehovah of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.) In solemn witness thereof, I hereby sign my name:

Name

Street and No.

(NOTE: Your signature and the items you have checked will be kept sacredly confidential; no one but the pastor will see this card.)

FORM A

I am a member, in good and regular standing, of

- ☐ A sister evangelical Church
- ☐ An out-of-town Church

and would like to have the pastor arrange for a letter of transfer so that I can unite with The Presbyterian Church, Fremont, Nebr., on March 25, 1934.

Name

Street and No.

FORM B

I have never united with any Church. But I desire now to make a confession of my faith in Jesus Christ and unite with The Presbyterian Church, Fremont, Nebr., on March 25, 1934.

Name

Street and No.

FORM C

I cannot come to a decision about making a public confession of my faith and uniting with the Church. I have personal problems that worry me or doubts that I cannot ignore.

Name

Street and No.

(CUT OF YOUR CHURCH)

(This reproduction of a card successfully used in The Presbyterian Church of Fremont, Nebraska, is submitted as a suggestion for adaptation by other churches. Walter I. Clarke, 518 Witherspoon Bldg., Philadelphia, Pa.)

EASTER SUGGESTIONS

Many suggestions for the Easter season appear in the March Expositor. With the day coming on the First of April, they appeared in the March issue to give Expositor Readers ample time for their consideration.

AMERICAN-MADE TOWER CHIMES FOR SOUTH AFRICA

The largest set of tubular bell Tower Chimes ever constructed is now being built in Chicago for shipment to Pretoria, South Africa.

That announcement was made recently by J. C. Deagan, Inc., who have supplied Carillons to hundreds of churches in America. And the story of the contract is one of those interesting tales which prove that romance and business are not necessarily inconsistent terms.

When John Connell, the celebrated South African organist, visited Chicago on a concert tour some years ago, he expressed a keen interest in the buildings of the Century of Progress Exposition, then in the blueprint stage. In the plans of the Hall of Science, he noted provision for a Carillon Tower and, being an authority on Tower Chimes, he sought further details. He was told that the Century of Progress Chimes were then being tested in the plant of

J. C. Deagan, Inc., and at once accepted an invitation to hear them.

Returning to South Africa, Mr. Connell found the city officials of Pretoria in the midst of plans for a magnificent new city hall. When his advice was asked on the musical details of the structure, his mind went back to the Century of Progress Chimes and the impression they had made upon him. A period of cable negotiations with Chicago followed, and the order to build the world's largest set of tubular chimes was the result.

The tonal range of the Pretoria Carillon, comprising $2\frac{1}{2}$ octaves, permits the playing of any musical composition, and makes possible a variety of interesting and impressive musical effects. Included in the order is the Westminster Chiming Device, which sounds the quarter-hour peal throughout the daytime hours, and an Automatic Player which starts the chimes automatically at any pre-determined time, plays a program of any desired length and automatically shuts off the mechanism when the program has been concluded.

For the salvation of Christendom.

LA OF ALL CHRISTIANS

OUR STATUTE IS THE BIBLE
OUR LEADER IS JESUS CHRIST.

MEN OF ALL CLASSES
AND OF ALL NATIONS ARE OUR BROTHERS

WE GLORIFY GOD IN OUR SOULS,
IN OUR BODIES AND IN OUR LIVES

WE FIGHT FOR TRUTH,
CHARITY AND JUSTICE.

WE ARE INDISSOLUBLY UNITED IN CHRIST
ABOVE INSTITUTIONS AND NATIONS

WE ARE THE UNIVERSAL CHRISTIAN CHURCH
WHICH APPEALS CHRISTIANS THROUGH-
OUT THE WORLD.

OUR RALLYING CRY IS: CHRISTUS REX
(Christ is King)

The Law Of Christians Is The Law Of Hope.

League For Christianity, Lausanne.

THE THREE-FOLD PROGRAM OF THE BOARD OF DISTRICT REPRESENTATIVES

1st. Relief Acts 6:1-7.

Keep tactful lookout for cases needing emergency relief, reporting at once to your Divisional Superintendent. Also gather clothing and staple foods as opportunity presents itself.

2nd. Evangelism Luke 14:16-23

Report newcomers in your immediate district, and those who attend no church, to your Div. Supt. Keep record of those attending Evening Evangelistic Services and report to Div. Supt.

3rd. Contact 1 Thessalonians 5

If time permits, make a social call on those who have come to our church for the first time, or who have sent their children to our Sunday

School. Names will be furnished you from time to time from your Div. Supt.

The Reward Matt. 16:24-27

Standing of Divisions Jan. 14 Jan. 21 Total Goal

1 Mr. & Mrs. A. L. Long	41	19	60	71
2 Mr. & Mrs. Wefing	18	13	31	71
3 Mr. & Mrs. Axton	35	23	58	71
4 Mr. & Mrs. Woodworth	30	23	53	71
5 Mr. & Mrs. Shriver	30	34	64	71
6 Mr. & Mrs. Heinz	21	29	50	71
7 Mr. & Mrs. Smith	48	22	70	74
	<u>223</u>	<u>163</u>	<u>386</u>	<u>500</u>

GOAL 500

*Highland Park Presbyterian Church
29th Ave. at Julian St., Denver, Colo.*

A NOVEL WAY OF RAISING THE CHURCH BUDGET

ONE of the most novel ways of raising a church budget is that used by the South Broadway Christian Church, of Wichita, Kansas.

The plan is original and was evolved by the finance committee of that church.

The finance committee conceived the idea that it would be well to work out the total cost of sustaining the church each day during 1934. Accordingly a complete budget was made out for the church and approved by the official board. It so happened that \$13 is the amount necessary for one day's expenditures.

On a large heavy white cardboard one of the men who is talented in drawing, drew 365 small squares. There were seven squares to the line and two sets of lines, making a total of 14 squares on one line across the cardboard. The date was then placed on each of the squares.

At the beginning, all squares were red. Then as someone subscribed a pledge sufficient to care for one or more days during the year, a gold covered sticker was placed over the red square signifying that day was out of "The red."

On a separate sheet at the bottom of the large cardboard was a tabulation showing what pledges would do.

WHAT YOUR PLEDGE WILL DO

- 10 cents per week will care for 2/5 of one day.
- 25 cents per week will care for one day.
- 50 cents per week will care for two days.
- 75 cents per week will care for three days.
- 1.00 per week will care for four days.
- 2.00 per week will care for eight days.
- 3.00 per week will care for twelve days.
- 4.00 per week will care for sixteen days.
- 5.00 per week will care for twenty days.

Members were urged to look over the record showed on the financial cardboard. The objective was to have every day cared for by a definite pledge made by some specific person. As

members saw the red squares turning into gold squares, happy smiles were on their faces for they could thus see the church coming out "Of the red."

We believe the following additions to this plan would be extremely helpful.

First, it would be helpful to place the persons name on the little square or squares for which he was responsible. It would thus show the entire church who was bearing the financial load and how much of a load he was bearing. If one could bear only one day's expense, and that was all he could do, he need feel unashamed. On the other hand, if a person of means could bear the expense for seven or more days and never miss the amount, assumed a mere 25 cents per week pledge caring for just one day, it would be shown to the entire church. (Some of the largest churches in America for many years have printed the names of each person who made a pledge and the amount of his pledge listed after his name. Some churches at the close of the year, print a list of all members who have paid, and after their names the amount they have paid.)

Second. We believe that each Sunday a mimeographed copy of names of persons responsible for caring for the church each day of that week, should be given each member present and all members in their private devotions should pray God's blessing upon those who have borne the burden for that day. This would literally spiritualize the whole church. It would spiritualize giving. It would bless the ones bearing the expenses for that particular day, and it would spiritually bless every member who engaged in praying.

This method is new, novel and effective. It can be used by congregations large and small, and if handled aright, can be used from year to year with increasing effectiveness.

—The Rev. R. R. Yelderman.

A SERVICE OF INSTALLATION FOR CHURCH OFFICERS

FOR forty years the Advent Christian Church of Biddeford, Maine, held two annual meetings each year. Two treasurers were required to care for separate financial accounts. The **ad interim** church business was divided between two distinct official boards. All this and more inconvenience because there were two church organizations. The original religious society had been organized in 1867. In 1892 a legal corporation was formed for the purpose of receiving a certain legacy and taking over the financial affairs of the church. The church might have incorporated itself, but unfortunately this was not done. Instead, a second organization was formed.

After enduring the inconvenience resulting from this system for two decades, the situation was remedied last June. Since it seems wise for all churches to be incorporated, the second organization was retained. The religious association voted to disband as a separate group, and merge into the corporation. The corporation voted to receive all of the church members into its membership. Its old by-laws were abolished, and an up-to-date church constitution providing for the proper conduct of both legal and spiritual affairs was adopted in its place. All of this was done after consulting legal advice, in meetings of the two societies held on the same evening, duly called for this purpose.

During the period when preparations for the above-described merger were going on, the writer preached several Sunday morning sermons on the life and work of the Church. The point of departure for his line of thought was found in Dr. A. C. Wyckoff's article on "The Biology of the Church" in the "Biblical Review" for January, 1916. He sought to emphasize the importance of the spiritual life as against the physical structure of the church. In order to further impress upon both officers and members the fact that our reliance for success must be on the Holy Spirit rather than in the new type of organization, it was decided to devote the Sunday morning service immediately following the merger to a service of installation of church officers. At this time the following order of worship was carried out, which we reproduce for the benefit of fellow ministers who may possibly search in vain for some suggestion for such a service, even as we did.

Organ prelude

The Doxology

Psalm 48

The Lord's Prayer

Hymn, "Great is the Lord our God," by Isaac Watts.

Scripture lesson: Acts 20:17-35.

Prayer

Vocal duet, "The Magdalene."

Announcements and offering

Hymn, "All Hail the Power of Jesus' Name," by E. Perronet.

Pastoral Address to the Church (Synopsis: God chooses to work through His children. His church was instituted for service. Various types of ministers are recognized therein. Each has an important, unique and sacred task.

Since consecration is necessary, an appropriate installation is fitting. No form of organization can guarantee spirituality. Yet our attitude toward the merger may spell defeat or victory.)

Service of Installation for Church Officers

Vocal solo, "Speak, My Lord."

Processional of Officers (soft organ music while officers come to the front by classes and form a semi-circle in front of the pulpit).

Pastoral Charge and Vows of Officers (as given below).

Prayer of Consecration

The Apostles' Creed

Hymn, "Ho, Reapers of Life's Harvest," by M. Farningham.

The Benediction.

PASTORAL CHARGE AND VOWS OF OFFICERS

To the Elders:

You who have been elected Elders of this Church fill the highest office associated with local church government in the New Testament. To you is committed the supervision of all the religious interests of the Church. To you may the Pastor rightfully look for advice and counsel in forwarding the Lord's work here. You will be called upon to conduct the public services in his absence. One of you will preside at all business meetings of the Church. Will you endeavour to fulfill these duties joyfully?

Response:

What the Lord requireth of me I will do; and I will give diligence to present myself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth; expecting that when the chief Shepherd shall be manifested, I shall receive the crown of glory that fadeth not away.

To the Deacons:

You who are to serve this Church as Deacons enter into the innumerable company of faithful servants of Christ who have succeeded the first Christian martyr, Deacon Stephen. You are to visit the sick with the healing Gospel. You are to carry to the poor both temporal provisions and riches of grace. You are to look after delinquent members and seek to restore them to Christ and the Church. You will also assist the Pastor in observing the sacred ordinances of Baptism and the Lord's Supper. Do you willingly accept this holy office?

Response:

Remembering how much my Saviour hath done for me. I promise to serve Him in whatever way He may require of me, seeking the unction of His Spirit to fit me for His service, that by using the office of a deacon well I may purchase to myself a good degree, and great boldness in the faith which is in Christ Jesus.

To the Deaconesses:

You who are Deaconesses are the successors of a band of devout women who attended our Lord during His earthly ministry, some of whose

names are honored to this day because of noble service rendered. To you is committed a special responsibility for the spiritual welfare of the sisters of the Church. You will share with the Deacons the work of visiting the sick and preparing for the administration of the Christian sacraments. Will you take up this work with gladness?

Response:

Realizing that I have been saved for the purpose of serving my Redeemer, I pledge myself and all my human strength to Him, to be used as He desires; and my sole aim in life shall be to win the Master's approbation in the words, "She hath done what she could."

To the Trustees:

You who are Trustees of this Church have been entrusted with the pounds and talents of its worldly goods. Upon you devolves the legal title to our Church property and the responsibility of protecting and improving it as circumstances require and allow. You are to guard jealously the Church's physical property, remembering the praiseworthy sacrifices of those who denied themselves that we might have such a pleasant house of worship. Do you voluntarily assume this high trust?

Response:

While my Lord is in the far country receiving His kingdom, I will earnestly defend His interests here against all enemies; I will both keep and increase His goods to the best of my ability, and will preserve this sanctuary as a house of prayer for all nations.

To the Clerk:

The importance of a Church Clerk's work is suggested in Scripture by the seemingly endless genealogies and real estate records of God's Chosen People preserved therein, whereby they might claim the inheritance promised unto them. To you is committed the roll of membership of this branch of Christ's Church, and you should endeavour to keep it correct and pure. You are also the custodian of the hallowed records of our glorious past and will help to make the record of the future. You should record faithfully not only the business transacted by the Church, but also necessary particulars regarding conversions, baptisms and special events in the Church's life. Will you conduct this business with zeal for the Lord?

Response:

With my Master's constant help, I will try to be a worthy scribe in His church; and I pray that every name appearing on our Church roll, whether past, present or future, may also be found written in the Lamb's book of life at the judgment morning.

To the Treasurer:

The Church Treasurer's work is vital to all Christian progress, inasmuch as it has been divinely ordained that Gospel work should be sustained by the tithes and free-will offerings

of God's people. You are to receive these tithes and offerings at the hands of your brethren, disburse them wisely for the advancement of Christ's kingdom, and keep faithful records of your receipts and expenditures, for the information of the Church. At times you will need great faith in God's ability to provide for His own work, but remember that your faithfulness and efforts may aid materially in increasing the support of this work. Do you propose to be a just steward of God's gifts?

Response:

My purpose shall be to accept with thanksgiving the offerings of God's children, and expend them as wisely as I can for the furtherance of our Church, in harmony with its expressed wishes; and I shall pray and hope that we may be so blest of God as to be able to send both offerings and workers to some other field in need of Gospel blessings, whether at home or abroad.

To the Sunday School Superintendent:

The Sunday School Superintendent bears the chief responsibility today for the Christian education of all children, since we can expect little aid in this important task from either homes or public schools. Fortunately you are not alone in the work, but have a fine corps of able and willing teachers to serve with you. You are the executive head of our Sunday School and will direct its various activities, with the advice and consent of the Workers' Council. Youthful faces will be upturned toward you from week to week, looking for the light of Christ to shine forth from your countenance. Will you give diligence to teach God's Word to them?

Response:

I desire to exalt God's Holy Word by both precept and conduct, to the end that all who enter our Sunday School shall become not hearers only, but also doers of the Word, thus finding eternal salvation.

To the Organist:

As Organist in our Church, you are the successor of David and Asaph, sweet singers and players of old. The music you render may well exert an even greater influence for the salvation of men and women than the preached word. In fact, the very manner of its performance and its relation to other parts of the service may contribute in a large degree to the quality of our worship as a Church. You have a more vital connection with the whole public worship of the Church than any other officer can possibly have. Will you therefore give yourself whole-heartedly to glorifying God with your music?

Response:

With deep gratitude for my Lord's precious gift to me, I dedicate my talent to His glory, and I will strive so to perform my part in our Christian worship, that it may be the coupling that shall unite every act of devotion into a perfect tribute of praise to my Lord.

—The Rev. Herbert H. Holland.

THE CONSOLE AND CHOIR - - EASTER

PRELUDE

Easter Dawn	Claussmann
Christus Resurrexit	Ravanello
Easter Morning	Baumgartner
Christ Triumphant	Yon
Hallelujah	Dubois
Break of Dawn	Schnecker
Hosannah	Wachs
Resurrection Morn	Johnston
The Strife Is O'er	Palestrina
Laudate Dominum Omnes Gentes ..	Lemmens

ANTHEM

Christ The Lord Is Risen	Hosmer
O Death, Where Is Thy Sting	Turner
I Am The Resurrection And The Life ..	Kinder
I Know That My Redeemer Liveth	Handel
This Glad Easter Day	Dickinson
Worthy Is The Lamb	Handel
Why Seek Ye	Foster
Angels Roll The Rock Away	Scott
Christ The Lord Is Risen Today	Day
Allelujah, The Lord Is Risen	Maker

OFFERTORY

Easter Offertory	Loret
Cristo Trionfante	Yon
In Springtime	Kinder
An Easter Pastorale	Manney
Easter Morn	West
Meditation	Morrison
Andante	Spohr
Jesus Lives	MacFarlane
Pastorale	Barrell
Caprice	Kinder

POSTLUDE

Easter Alleluia	Ottewalder
Hosannah	Dubois
Alleluia	Rockwell
Easter Morning	Maily
Te Deum Laudamus	Claussmann
March of Easter Themes	Andrews
Chorale	Darke
The Strife Is O'er	Luard-Selby
Easter Day	Loret
Festival Postlude For Easter	Buck

BULLETIN BOARD SLOGANS

The times can say, "You made me what I am today."

Everything depends upon your retaining hope.

Every house of worship is a schoolroom of hope.

True religion is the most practical thing in the world.

We must find inspiration and peace in other than the hard driving profit motives of the past.

We will live in the abundance which God bestows as soon as we are willing to accept it with clean, understanding hearts and hands.

Our days are full of psuedo economics, psuedo science, psuedo religion. It is the Truth that makes one free.

There is plenty of incentive for you who desire to look beneath the surface.

Our true church leaders are not hard-headed men of affairs.

That which costs little is worth little.

Enduring social transformation can only follow enduring heart transformation.

Material uncertainty and spiritual vacuum stumble blindly along hand in hand.

Some seeds come to bloom quickly while others call for a century before coming to fruit.

The mainspring of religion will drive us out of the depths.

Operating as individuals but on the animal plan is as futile as it is general.

We are fitted to wield with safety the very power which has struck us down.

The survival of the fittest must give place to survival through co-operation.

When better times come increased cultural activities will bring it.

ILLUMINATION ESSENTIAL

One soon learns, in his motion picture activities, that regardless of how expertly the films are photographed, satisfaction in projecting them comes in direct proportion with the amount of illumination furnished by the projector. Especially is this true where 16 mm films are to be shown to a large number of people where the size of the picture must be large enough to make it visible for all. Without ample illumination it is impossible to project pictures of brilliance or size. It has therefore been the purpose and aim of projector manufacturers to produce such machines as are equipped with high illumination, for such use as the parish or hall demands.

Such a projector is available for Church use, as is indicated by a letter from New Rochelle, New York, where a Bell & Howell projector, of the new type, equipped with a 750 watt light, "threw a very satisfactory picture in the auditorium, the throw being 80 feet from the rear of the auditorium. The picture was about fifteen feet wide and was seen by an audience of 1209 people."

When purchasing 16 mm projectors for parish use it is well to bear in mind the fact that high illumination is most essential. Without it nothing more than mediocre results attend your efforts, regardless of the high perfection of the films used.

ILLUSTRATIONS

PEARLS FOR PREACHERS

By the REV. WILLIAM J. HART, D. D.

Happiness of Easter.

Luke 24:34. "The Lord is risen indeed."

Easter is the happiest day of all the year to many. In Rome this morning when the sun rose a cannon was fired. This was the signal for the pope to go into St. Peter's Church where the Easter service was held. In the villages of Germany and Switzerland at Easter time the children go about the streets singing songs of praise to God. Very early today in the old Moravian Church at Bethlehem in this state (Pennsylvania) the people gathered for their Resurrection service. Before sunrise the trombones from the steeple of the church, high above the town, sounded the hope of the resurrection. Here in our own church and everywhere all over the world people are glad today, because on this day Christ rose from the grave, and because he promised that as he rose so we shall rise also.

—Dr. Stuart Nye Hutchinson in *"The Voice Within Us"* (Fleming H. Revell Company).

What A Privilege!

Psa. 27:1. "The Lord is my light and my salvation."

Writing to his royal pupil, Frederick William of Prussia, Dr. Godet said, "If the King said to you, 'At any hour, you may come to me without knocking; day and night my room is open to you, and all my power is at your service for everything that concerns you'—what a privilege! Is not an equal, nay an even greater privilege contained in that magnificent permission, 'Pray without ceasing?'"

"Private Prayer in Christian Story," by Jane T. Stoddard.

Outriding The Night.

1 Cor. 15:57. "Thanks be to God, which giveth us victory through our Lord Jesus Christ."

When the daring airplane shall have been made increasingly powerful we will keep up with the sun and girdle the globe in twenty-four hours. Oh! if in our venturesome faith we could in the journey of life keep up with the Son—the Son of righteousness—the Light of the World, we would outride the night—the night of death—and there "would be no dark valley when Jesus comes." We must outride the night!

—Bishop C. E. Locke.

The Superbest Adventure Of Living.

1 Cor. 15:54. "Death is swallowed up in victory."

Said Bishop C. E. Locke in a memorial address for deceased bishops of the Methodist Episcopal Church:

"When the Lusitania was slipping down the silvery pathways of the sea, Mr. Charles Frohman said to a friend, 'Why fear death, it is only another adventure in life.' We lovingly felicitate our translated friends, for whom our lonely hearts are longing the memorial hour, that they have already entered upon the superbest adventure of living."

Easter Music On Memorial Bells.

1 Cor. 15:20. "But now is Christ risen."

Citizens of Brandon, Manitoba, were summoned to worship on the morning of Easter Sunday, 1932, "by the resonant tones of a carillon of bells in beautiful hymnal setting and melodious harmony." This was the first time in the history of the community that the call to divine service came in this appealing manner. The Easter message was wafted through the air in one of the great hymns of the season:

"Christ the Lord is risen today."

The music was made possible through the gift of a carillon of bells by the sons of Sir Clifford and Lady Sifton in honor of the memory of their mother. Fifty years earlier this mother "laid the first corner stone of the first religious edifice in the city."

The Rev. E. H. Oliver, Moderator of the United Church of Canada, conducted services throughout the day. The bells, thus dedicated in memory of a beloved mother, are located in the tower of the First United Church. "So intense was the interest taken in the event that ninety-six Sunday schools in Saskatchewan and fifty-two in Manitoba were linked up, and more than fifty thousand children took part in song and service."

An account of the event was given by Mr. H. A. Cox, of Decker, and he informed the writer that the many children who participated were assembled in their respective Sunday schools, and that these were linked up by radio.

Gloriously happy must have been those children on that Easter morning when, in their places of weekly assembly, their voices blended with the music of the unseen bells in the triumphant notes "of one of the most admired and frequently sung of all our Easter hymns."

Universality Of The Instinct For Immortality.

John 14:2. "If it were not so, I would have told you."

Life brings us together in beautiful and sacred associations and we are bound heart to heart by mystic cords of love. These cords are broken when death invades our intimate circles. I want to know that beyond the shadows, in the land of the rising sun, in an eternal home, the dearest relationships of all shall continue.

And we can believe in immortality, for deep in the heart of every man it dwells as an instinct which will not be denied, as a flame that never goes out. We can depend upon it, I believe, that the highest intuitions of the human soul will not betray us. This instinct for immortality is one of the most ancient in life and is universal in all races and peoples. If it should be false, it is totally without precedent in the history of human nature.

—Dr. Norman Vincent Peale.

The Six-Cylinder Machine.

11 Cor. 15:54. "When . . . this mortal shall have put on immortality."

I remember that we once drove a car that had to be cranked, which sometimes flew back and bruised my arm and in the storm had flapped curtains whose buttons were usually absent, and I was never sure of getting safely home with it—and now we drive a six-cylinder machine—warmly and comfortably—regardless of climate or weather—over vast continental spaces that were once the mysterious regions of wilderness.

And I reason that when this two-cylinder sputtering machine, my body, has done its work, with its fenders stove in, and its radiator leaking, there remains somewhere in God's great garage a finer instrument ready for me, competent to carry my growing mind and heart into other and farther regions of the illimitable gardens of God.

—Dr. Dan F. Bradley.

Christ Spoke With Supreme Authority.

Matt. 28:6. "He is not here; for he is risen, as he said."

In the early dawn of the first Easter, St. Matthew's Gospel records that the angel who rolled back the great stone from the sepulcher of Christ said to the women who sought their Beloved One there: "He is not here; for he is risen, as he said."

"As he said"—fulfilling the promise he alone was able to make. He spoke with authority in spiritual things, and was able to keep every pledge of joy that he gave then or gives now to the sorrowful.

Phidias, Michelangelo and Rodin speak with authority in Sculpture. Leonardo da Vinci, Rembrandt and Edwin Abbey in painting. Beethoven, Verdi and MacDowell in music. Sappho, Dante, Shakespere and Browning in poetry. Herschel, Darwin and Millikan in science. But Jesus has the right to speak with supreme authority on

things of the soul and death and life, usually declared by the agnostic to be insoluble mysteries.

—Eliot White in "An Easter-Day Thought" in *The New York Times*.

Beauty And Fragrance.

Song of Sol. 2:12. "The flowers appear on the earth."

In the valley of the Var in France, between Nice and Cannes, is an area of about one hundred and fifteen thousand acres devoted to flower farming for perfumery purposes. The approximate weight of flowers gathered annually is as follows: Orange blossoms, 1,860 tons; roses, 930 tons; violets, 147 tons; jasmine, 147 tons; tuberose, 74 tons; cassia, 50 tons; jonquil, 15 tons. This makes a total of 3,223 tons.

These flowers convey to human perception, through two sets of nerves, the optic and olfactory, God's thoughts of loveliness materialized—loveliness in form and color, loveliness in fragrance, and fittingly illustrate the delightfulness of the Lord, both objectively and subjectively.

—The Sunday School Times.

Specializing In Humanity.

Luke 10:27. "Thou shalt love thy fellow man as much as thyself" (*Weymouth*).

A superb tribute to the efficient work of the Salvation Army and to its competent leader in the United States, Evangeline Booth, was paid by the American humorist, Will Rogers, in one of his daily short articles. It was published the latter part of August, 1932, when reports began to be heard that the country had begun to emerge from its long period of depression. Said Mr. Rogers:

"We have a remarkable woman out here in Los Angeles at the present time—the head of the world's greatest and most useful organization, Evangeline Booth, of the Salvation Army.

"Now she says that 'things are better.' That really means something. What could be a greater barometer of the affairs of the unfortunate than her army?

"All the men who offer predictions deal in money. She deals in people. They look at the stock market for an answer. She looks at the notches in the belts . . .

"So, when Evangeline Booth says something about 'folks' it means something, for she seeks nothing from us but our down and out . . ."

Wishes And Realities.

Psa. 55:6. "And I said, Oh that I had wing like a dove!"

Benjamin Franklin tells us that he was once sailing down the Delaware River in a little sloop when the wind died down and, as the tide was coming in, they anchored the boat to wait for the tide to turn. It was very hot, and every one was restless and uncomfortable. Mr. Franklin saw not far from the river bank what looked like a lovely green meadow with a beautiful shade tree in the center. He thought how fin-

it would be to get off the boat with a book and lie under that tree in the beautiful meadow and read. So he asked the captain to put him ashore until the sloop started. When he had landed he found that what looked to be a meadow was really a swamp where he sank down to his knees at every step. When he reached the tree, where he had wanted to lie down, there were so many mosquitoes that he was glad to have the captain come for him and take him back to the hot ship again. The place where we wish we might be, when we get there, usually turns out to be not quite so pleasant as the spot where we are.—

—“*The Voice Within Us*,” By Stuart Nye Hutchinson (Fleming H. Revell Company).

Treasures Of The Broken Tomb.

Luke 24:2, 3. “*And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.*”

During the great World War it was announced by the news dispatches that the British armies operating in Palestine had at last captured Jerusalem. But before the Turks evacuated the Holy City, they hastened to the famous tomb of Jesus and “robbed it of all its treasures.” When I read this remarkable dispatch I smiled out loud, for I knew better. The real treasures of that broken tomb are secure. They can never be carried off or lost at the hands of pagan raiders of unbelief. They will continue to be the permanent glory of the Christian faith. They will continue to enrich the present and kindle the future with the splendid possibilities of our gospel hope.

—E. H. Cherrington.

“When The Roll Is Called Up Yonder.”

Rev. 21:4. “*And there shall be no more death.*”

In a letter written May 5, 1863, to the one soon to become his bride (La Salle Corbell Pickett) General Pickett stated that he had been ordered to proceed at once to Petersburg, via the “Jerusalem-Plank-Road,” to intercept a calvary raid reported to be coming down the south side of the James River. Said he in one paragraph:

“Perhaps, my Sallie, I shall have met these raiders ere this reaches you. Who knows how many of us may then hear the roll-call from the other side and be sorry? But sorry for whom? For the comrades who answer to their names and are reported present, or for those whose spirit voices, just born, have not yet

gained the power to reach the ear of the orderly and who are reported dead, even though they, too, answer, ‘Here?’ For, my darling, **there is no death**, and you must feel—must **know**—now and always, that whether here or there, at the roll-call your soldier answers, ‘**Here!**’

—“*Soldier of the South*” (A. C. Inman).

Crossing The Equator.

11 Cor. 5:8. “*Absent from the body, and . . . present with the Lord.*”

Writing on Bishop L. B. Wilson, his friend Bishop J. F. Berry said:

“A traveler on the Southern Seas insisted upon remaining on deck all night when the ship approached the Equator, and said to the sailors, ‘Be sure and let me know when we cross the Equator.’ They told him, ‘We will cross it within an hour.’ When the moment came there was no commotion, no excitement, no pause in the journey. The ship sailed on. I thought of this when they told me how peacefully, beautifully Bishop Wilson crossed the Equator we call death. There was no black line to mark the place as we have seen the black line mark the Equator on the school-room globe. Even his waiting friends scarcely knew when he had crossed. He just glided out of the earthly zone into the heavenly, out of the temporal into the eternal. And when he came to the shining shore the Master must have said: ‘Welcome home!’”

Death Is But Christ Disguised.

John 11:13. “*Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep.*”

Dr. Lyman Abbott closed his book on “The Other Room” with a chapter on “Picture-Teaching,” and his final illustration was the following:

“As on the Christmas Day the father attires himself as Santa Claus, and comes into the room bringing his hands full of gifts, and the little children do not know him, and are frightened at his coming, and cry, and run away, so death is but Christ disguised, coming laden with gifts: rest for the weary one, liberty for the enslaved one, completion to the unfinished and aspiring one, home-coming to the lonely and desolate one. Picture death no longer as a skeleton with scythe and hour-glass; that is pagan. See him luminous and radiant, the cross in his hand, a smile upon his lips, and from him the invitation, Come unto me, ye that labor and are heavy laden, and I will give you rest, and I will give you life.”

E A S T E R

By the REV. J. J. PHELAN, D. D.

The Easter Challenge.

Mark 16:17. “*In my name shall they cast out devils.*”

“He is not here!” How could earth hold Him after such abuse? With 1900 Easters—we still

find three-fourths of the world inadequately housed, clothed and fed, while one-fourth even in “normal” times, live far below the level of bare necessity and a decent existence. Tho’ His Gospel is the “power of God unto salvation,” are you sure that we have not muzzled, hand-

cuffed, tied its hands and feet, taken out its tongue, teeth and eyes and made it an emasculated Gospel? Are we "the savour of death unto death"—in a partial and proof-text Gospel, or "the savour of life unto life" in a complete and all-inclusive **GOOD NEWS**? The Great Commission was "to teach them to observe **ALL** the commands that I have given you."

■

Power Of The Resurrection.

1 Cor. 15:17. "And if Christ be not raised, your faith is vain."

We may call Easter Sunday the beginning of a new year as truly, and probably more seriously than we did January One. There's an old legend somewhere in which the townsfolks of a small community disagreed most vigorously as to whether the inner bark of a certain tree, used as a healing ointment, should be removed from the tree by scraping **upward** or **downward**. The village wise-acre settled the controversy by suggesting that since the curative value was not affected by methods of preparation, that **both up-scraped and down-scraped** ointment be marketed. Just so with many obsolete and outworn controversies before Jesus came. When He arose, He placed the useless into the discard or better still gave it new life and a larger interpretation. When the full meaning of **EASTER** comes in, there will be a very decided social change **without**.

●

Easter Religion In 1934.

Micah 6:6-8. "Wherewith shall I come before the Lord?"

What is the task of religion this Easter of 1934? To give comfort, hope and help to distressed souls? Yes, primarily and eternally so. But true religion has other definite tasks today: the careful working-out of clearly defined objectives—the what, where, how, when and why of religion anyway: a more equal balance of individual and social elements; a need of community, church and school surveys; more affirmations with less apologetics and negations; modern application of Bible truths to modern-life problems; closer contact with all character-training agencies; improvement of Public Worship Service! development of ethical conduct, social idealism and a humanized social and religious order. "Good"—you say, "but this is not the 'old-time religion'." Brother, we'll not split hairs, whether its "old-time" or "new time," its good enough for an **ALL TIME RELIGION**—a real Utopia with God in the process.

■

Easter's Crescendo.

Rom. 10:1. "... that they might be saved."

Midst Easter beauty, song and praise today, consider the Church as the **Mother of Culture**. Did not her music, art and painting keep ancient culture intact from the inroads of Islam and Mohammed? Were not our American col-

leges, universities, public and private schools largely inspired by religion, and (church) religion too? As a **Developer of Human Sympathy**. Behold the Church's contribution to Hospitals, Homes for Fatherless, Aged, Destitute, even a Red Cross which is the Christian's Cross; As a **Friend of the Fallen**. The Jerry McCauleys, Goughs, Murphys—and millions of other grades of "respectable sinners" and "saints" alike, respond with a hearty "Aye, aye sir"; As the **Hope of Mankind**. While the Power of His Resurrection is still making conquests. Is there any other institutions on earth which exists **SOLELY** for **CHRIST**?

●

Body And Soul Saving.

Rom. 12:13. "Distributing to the necessity of the saints; given to hospitality."

Acts 2:44. "And all that believed were together, and had all things common."

We are told that \$100,000 is paid each year in New York City for the privilege of picking over junk, refuse heaps and refuse piles. Evidently, there are some things worthy of recovery as well as discarding. But until we can secure better substitutes—we had better not discard the School and Church. It might be a good thing for some of our cities to pay some one to "dig up" some valuable boys and girls, before they are "junked" in despair and defeat. Prevention is worth more than ten thousand pounds of cure! Many organizations have **Stolen** the Church's **thunder** and **passion** in charity work. But are they doing it as well?

●

The Gold Of God.

Acts 17:27. "Seek the Lord, if haply they might feel after, and find him."

Geographical location and climate are not the only factors which explain progress. South America was colonized by men in **search of gold** while North America was colonized by men in **search of God**. Never lose heart — the search is still on, while God never yet disappointed a seeking soul. The collapse of some of our fallacies, our washed-out modernisms, the passing of Menchenism, of blue-sky investments and Pollyanna philosophy—even bank failures and bread-lines—may have a whole lot of saving grace to all of us. We know many, who, tired of searching for gold are now finding God.

○

Divine Repetition.

Matt. 10:22. "He that endureth to the end shall be saved."

A group of officers once appealed to Napoleon to use his influence for the promotion of another officer. The king inquires: "Why should I be interested?" "O," was the answer: "the young man has shown great tact, courage and ability in a single victory." "Good," said Napoleon, "But that was **one day**, what did he do the **next day**?"

S E R M O N S

THROUGH THE GRAVE—TO GALILEE

By the REV. FRED SMITH, Newton, Kansas.

Text: "Tell his disciples . . . that he goeth before you into Galilee." Mark 16:7.

WHEN we are at our bravest then we can afford to think comfortably about death. That particular mood seems to have close affiliation with the measure of one's knowledge of Christ. With him as counsellor and guide we get our perspective straight. The final sleep which we call death is found, through him, to be a gateway to further life. This is the lesson of Eastertide. And, in our text, it comes to rich and unexpected significance.

We know what the creed-makers have done with the itinerary of Christ sequential to his death. The so-called Apostle's Creed gives a brief summary of it. In the older form we are told that after Christ was "crucified, dead, and buried; He descended into hell, the third day he rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty." Considerately we are told, in some hymnals that do not omit the sentence telling of the first portion of the journey, that they who do not desire to say that "he descended into hell" may substitute that "he went into the place of the departed spirits." But now come the critics telling us that "the historicity of this event is not to be accepted, as it is based on a mistranslation which is manifestly an error." Thus do the critics, both higher and lower, lift us out of the difficult places.

Yet, tho we waste paper this supposed fact I would not have us overlook the truth of it. A quarter of a century ago a preacher of an unorthodox church gave me what Stuart Sherman would call the "spiritual gold piece" about this matter. It was this: that whether the descent of Christ into hell, be fact or fiction was of little consequence, what did matter was the eternal truth that wherever there were spirits in prison there Christ was ministering unto them. There is the ultimate truth of it all. Christ did not stop at the darkest spot of earth but went on further to deepest hell, if by so doing he might save all.

But with that portion of the journey of Christ our text deals not. Neither will we deal with it at this time. What I would have you see just now is the detour which Christ made in rising from death into life. He goes through the grave to—where? You know where our short-cut, short sighted Christianity would place Christ in double quick time, do you not? All the creeds land him there as quickly as they can. They will have Christ glorified. It is the weakness of men, even

they who call themselves Christian, to think more readily in terms of the dramatic than the divine; of the spectacular rather than the spiritual. It is not hard, if one has risen above this weakness to see the dire trail of it through all the theologies and hymnologies of the churches. They remember as incidental what should be regarded as important. Christ knew his destination. But ere he reached it he had a detour to make. He would "go to glory" by way of Galilee.

That, I say, was an important detour. The holy Christ was still the humble Christ. Now that he, through the manifestation of that which had made him conqueror over death, had become eternalized, he did not forget the worth of common earth. He did not become in his triumph so enamoured of spirituality as to forget the worth of sentiment. To enter into Glory! Surely that is a state to be desired by all. But Jesus, knowing his right to this felicity, returned to Galilee. There was where he began his public ministry; there was his home town; there he walked with his disciples; Now he was bound for Glory. But the risen Christ was human still. He would see Galilee again.

But was this all? The indulgence of a sentiment which savored of sentimentality? I think I see a deeper worth in this detour than this. Jesus knew that there was a religion to be pushed out on the broad sea of humanity. The Christ was to be impaled on a cross; pushed into a stone-doored grave by his foes. That was enough to sink a new religion. We speak of the passion of Christ as if it were agglutinated to the cross; but Christ had a passion which would not let him lie quiescent in his tomb. He could not be holden of death. Before he went to glory he must needs go through Galilee. For here, so George Adam Smith told us in a day now past, were "the roads to everywhere." Here was strategy greater than a Caesar's. A Caesar would place a stone against a tomb; but a Christ places a religion with its feet on the road to everywhere.

And now, so far, as this sermon is concerned, there is only one major thing left to say. As with the disciples of old Christ went before them into Galilee, is it not true that he still goes so in our time? "He goeth before you into Galilee!" Along the roads to everywhere.

"He leadeth me, O blessed thought;

O word with heavenly comfort fraught;

Whate'er I do, where'er I be,

Still, 'tis his hand that leadeth me."

"He goeth before you into Galilee."

THE GARDEN MESSAGE

By the REV. ROBERT C. CARLSON, Roslyn Heights, N. Y.

John 20:15.

A CROWD surrounded the tomb in the Church of the Holy Sepulchre in Jerusalem. The Greek Patriarch was privileged to enter the tomb alone. The door was sealed by the Governor General. A Greek pilgrim from Patmos gave me a taper, and there we stood within those ancient walls waiting for the holy fire from the tomb of Christ. The tense expectancy was soon dispelled by wild frenzy when two blazing torches came forth from charred holes in the side of the tomb. Flickers of light passed from taper to taper until the entire church was a-twinkle with light. Devout pilgrims lighted candle lanterns and guardedly made their radiant ways to distant homes. They needed that flame. It was the renewal of sacred fire. We need that flame today. The message of the garden will set us ablaze. Let us go to the garden and surround the tomb—but what right of admission may we claim?

Whose place can we take? Can we take the place of John? He was a son of thunder and as such I suppose we can claim relationship to him. But he was changed. Are we equal to the new John, the disciple whom Jesus loved? Have we permitted those finer qualities of gentleness and love to command our lives? Can you demand the place of John?

And Peter's place. In the rush to the tomb John out-ran Peter. Since Peter was a little slow as a runner maybe you can speak for his place. Possibly—but for those who do not care to base their claim on tests of the stadium let us venture kinship through his vacillation and his impulsiveness. We have failed Christ often when he needed us most. We have lapsed in faithfulness. But Peter was changed. Peter came to the place where he could say Jesus—"Thou art the Christ, the son of the living God." Are you stable enough in your faith and deeds to occupy the place of this changed Peter or have you stepped aside once more? I believe most of us confess weaknesses.

And Mary the mother? It is not wrong for a human to consider her place before the garden tomb. Some of you have paid the price of motherhood. Some of you have watched through the anxious days and nights when God alone knew what was at stake. Ah yes you are close to the heart of Mary—but listen, who can approximate the immaculate purity of that virgin life. In the contest for her place we bow in defeat. The angels honored her with their presence. The Holy Spirit filled her life with an affection that won victoriously over death and is conquering the world. Her place can be taken only by a soul pure enough to present a Christ child to the world. We continue our quest.

May we stand in the place of Mary of Bethany? She was a true sister to Martha and Lazarus. We find her to be the normal daughter of a wholesome household. We too show devotion to our loved ones. Being solicitous of their welfare we see hope in assuming the place of Mary. However our hopes fade when we realize that she

was the one who took costly ointment and poured her treasure before Jesus, washing his feet and drying them with her hair. The humility and consecration of Mary are certainly beyond most of us. Let us look for another place.

Now I wonder about the place of Mary of Magdala. It is rumored that she had charm. She was possessed of personality and beauty. It is concluded that her sin was due to the temptations that the attractiveness of womanhood is heir to. Possibly so, but every woman cannot blame beauty as the reason for sin. For the present let us forget the cause. We are conscious of the fact that all have yielded to temptations. We have sinned. We can claim lineage from Mary of Magdala through her human failures. She came to Jesus with her shortcomings and found in him a friend who was able to transform her. She yielded to his influence and she became a new person. She was changed. She could sing the song of Horatius Bonar—

"I heard the voice of Jesus say

'Come unto me and rest,

Lay down thou weary one, lay down

Thy head upon my breast!"

If you have submitted yourself to the transforming power of Jesus you may take the place of Mary Magdalene in the garden of victory.

In claiming admittance because of kinship to Mary of Magdala it would be well to consider her reason for coming to the garden. Why did she come? Apparently she came with the others to honor a dead Christ. How faithless! What sort of a Christ do you honor at Easter? The prophecies of the Messiah had not been understood by the disciples. After the resurrection it must have been humiliating for the disciples to hear Jesus say—"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the laws of Moses, and in the prophets, and in the psalms, concerning me. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission from sins should be preached in his name among all nations beginning at Jerusalem." (St. Luke 24:44, 46, 47.) Possibly your claim to Mary's place is justified in that together with her you have come to honor a dead Christ. Then listen! There is a voice in the garden. It mingles with the music of the grove. Its vibrations seem to bring new color to the blossoms of spring. It is accompanied by a light more penetrating than the rays of the flaming crown of day. "Woman, why weepest thou? Whom seekest thou?"

"She supposing him to be the gardener, saith unto him, 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.'"

Poor Mary! She was so ready to worship a dead Christ. The real message of the garden had not found her. Has it found you? The message of the angels, "He is not here, he is risen" was lifeless to Mary. It was as cold as the tomb

itself. But this new voice has warmth to it. The words of this voice seem to be alive. It speaks again—"Mary." The woman of Magdala knew that voice.

Oh the tenderness of the voice of Jesus! He names the occupant of the garden. In ignorance we come to worship a dead Christ, but we listen and hear the call of a living soul who knows us. He names **you!** He names **me!** What an experience. We long for the voice of one who knows us. Your name is a charm to you. It is encircled with loving memories when spoken by one whom you love. But no one can call you as Jesus can call you. How wonderful to hear him utter your name in the moment of depression. The events of the past three days had ended the world for Mary and now in a few seconds it had been recreated. His spirit will do that.

Complexed and amazed our Mary of Magdala, in a voice trembling repentant, replies with but one word, "Master." What more could she say? She submitted herself completely to the living Christ declaring him to be her master. She could never have dreamed of such a garden experience. She came to honor a dead Christ but found a living friend who had defied death. A flame of sacred fire came forth from the tomb. Her taper was touched and guardedly she went her radiant way.

Follow Mary Magdalene. Aflame with sacred fire she bursts in upon the chilling group of disciples and cries, "I have seen the Lord." The

dying embers break forth into flames and men who would know the living companionship of Jesus rush to find him.

And now you have come to the garden of victory. Are you sincere? "Whom seekest thou?" In answer to your faithless acquiescence in a devitalized Christ he speaks your name. Do you respond? Easter holds no message if you fail to hear the living Christ. His is the voice that craves to give peace to your heart. His is the voice that longs to bring about the brotherhood of mankind. His is the voice that urges cooperation and unity among the nations. When he calls, it is the noblest part of you that recognizes him and longs to respond. Do sins of jealousy, race hatred and class distinction hold back your answer to the living Saviour? Are you still contributing to the tardy redemption of a disjointed social order? The soldiers were paid to withhold the story of the empty tomb. They fled. Stay! He is aflame with love. Repentant, fall at his feet. Submit yourself to him. Give in to him. Call him "Master." You will become ablaze with love. You will not be satisfied to stay inactive—you will go out to a distressed world, a hopeless world for some, and you will proclaim—"I have seen the Lord." Listen—I have seen the Lord. I know that my Redeemer lives, and that I too shall live. Go! Make this world glow with the warmth of his living companionship. The world needs the garden message.

CONFIRMATION

By the REV. H. O. RHODE, Hooper, Nebraska

Jeremiah 1:7. "Thou shalt go to all that I shall send thee." Amen.

IT IS not for the first time that I stand here to perform such a service as shall follow my few words. Still this service has the same weight and importance for me as it had the first time; it has lost nothing. I am thankful with you parents, that you are permitted by the grace of God, to come here with your children this day. I am rejoicing with you, young friends, that you may stand today upon the first holy height of your life's way.

And yet what moves us today is not only thanks and joy. We have been in close contact and work together for the last two summers. What concerns and moves us, your parents, your sponsors, your pastor, is whether you will remain upon the height this day places you and as the children of God and in the fellowship of Jesus, continue upon this highway. I cannot keep you there. You must do it and you must want to do it. I can do only one thing. I can ask you with all the sincerity of my heart to do what God asks you to do by the mouth of his holy prophet Jeremiah: "Thou shalt go to all that I shall send thee."

"You shall go." Indeed that is the tenor of this hour. Up to now you have been led more or less. Your parents, your teachers have carried more or less the responsibility of your way of

life. But the call of the hour is now: "YOU shall go!" You shall be responsible for your life from now on. You shall place yourself a goal and a gate. You shall determine what shall become of you.

It is most serious. Another thing is added which increases the seriousness of it all. The way will broaden and grow wider as you pursue it. It will lead you first of all into the glorious land of youth. Into the land of unmitigated joy and pleasure. But also over and into the tracks of danger. There you will meet friends, noble and true, who mean well with you, and you will meet people who would like to betray you of all that you are and ever will be. There will be much of value which you cannot afford to pass by; and much that is worthless, upon which you dare not spend one precious minute of your life. All that awaits you. To choose right is very difficult for you in those years. We know and yet dare not detain you. You shall go! It is God's order. Life makes that demand. Your church and your country also ask it of you. And finally you yourself are wanting to do it.

Oh, that it always may be a going! It does not mean that you shall go as if in a race and use up your strength before time. It does not mean: that you shall stay in one place, and dream away your time. Neither does it mean that a thousand thoughts shall surge through

your breast at every step that you take. Finally, it does not mean that you shall play, and loiter, and idle along and finally fall and remain on the wayside.

You shall go! Go! And always be going! Step by step, day by day, year by year, going forward always to greater problems; always to richer experiences; going to the last and real goal, the best goal of all; to become more and more a child of God, able to do all good works; It is that which is meant. Today is the beginning for that for each of you. **YOU SHALL GO!**

Who will reach the goal? To the "You shall go," God adds "To all that I send thee." Ponder it well! Take it serious! Begin with it this day. Upon the way of God there is success. There are thousands today who sneer at that suggestion and statement. It remains true in spite of that sneer. Today there are just as many who have come to a better insight for today there are scores upon scores who have realized that their foolishness was to laugh and sneer at this truth, because they are ruined in body and soul. You shall go, dear friends, but only where God sends you.

God has given you a mentor, your conscience, to warn you against every evil turn of your road, pointing out to you where and how you shall travel. Be your conscience's servant and submit willingly to the voice of God in you. Sometimes

the way may seem too small for you to go. What does it matter? Upon the way of your conscience's choice you go a free man.

You have also the word of God. Remember how often we sat together meditating upon the mysterious ways of God; Remember how we found that the Bible always unerringly points out the right way. That God's Word is always modern in every respect. Make that Word of God your daily staff. Realize it in your own life; and take it with you every day to your daily task. Today it will be a shield—Tomorrow it will be a sword. Today it will be a brake upon your doing—Tomorrow it will be your power to do the best and the finest you can. It will lead you one day into the deep valley. It will help you to climb the heights the next.

The best friend is the best companion for every minute of your life: Your Lord and Saviour Jesus Christ. Remain with him. Turn away from those who do not care for him. Keep yourself with them who love him. Wherever life may place you, remember Men of his spirit are always valuable. They are used, they are wanted, sought, blessed. A more precious goal than to become blessed by God, can not be attained, neither by you nor by any one else.

Now then in In the Name of God, forward: "You shall go" says the Lord, but; "To all that I shall send you." Amen. (See page 330).

WITHOUT GOD

By the REV. CLARENCE E. MACARTNEY, D. D., Pittsburgh, Pa.

Eph. 2:12. "Having no hope; and without God in the world."

PRINCETON has a tradition about one of its most brilliant, distinguished, and unfortunate alumni, Aaron Burr, that one night when the college was being shaken with a revival, he shut himself up in his room in Nassau Hall, declaring that before he came out of the room he would settle the question of his relationship to God. Toward midnight the shutters of his room were flung open, and those passing heard Burr cry out, "Good-Bye, God!"

The echo of this cry is heard in many places today, and with more or less enthusiasm. The sweep and range of the anti-Christian movement can hardly be estimated by those who pay little heed to the currents of religious thought, and will hardly be credited by those who themselves are of the household of faith, and therefore reluctant to think that the very citadel of religion is assailed. The attack today no longer centers on the Old Testament or the New Testament, or any particular Christian doctrine, such as the Deity of Christ, the Atonement, or the Resurrection; but upon that idea and doctrine which is the fountain head of all religion, God.

This movement is taking place under two forms—first, the open and avowed atheistic crusade on the part of those who believe in the No-God; and second, and more subtle and dangerous, through a compromise with unbelief on the part of supposedly religious teachers and lead-

ers. These men seem to hold to faith in God; but He is a God Who could not, or would not incarnate Himself for man's redemption, work miracles, or give an infallible revelation of His will. This latter method of spreading unbelief is the more effective because it assumes the guise of a new and superior kind of faith, having the form of godliness, but denying the power thereof.

To us for whom the idea of God has been woven into the fabric of our personal and public life, it will seem impossible that the knowledge of God should ever fade away. Yet it is precisely on the ground of such a fading of the knowledge of God that St. Paul accounts for the moral condition of the world in which he lived. In his terrible sketch of human society in the Roman world, Paul attributes the moral degradation of men to the fact that they "did not like to retain God in their knowledge," but "changed the truth of God into a lie—worshipped and served the creature more than the Creator." What happened to the world once can happen to it again, and wherever men lose the knowledge of God, there men, either as individuals or as communities and nations, are without hope. When the sun sinks beneath the western horizon, darkness covers the earth. When the sun of faith in God disappears, moral darkness will again cover the earth.

The Collapse Of Morals

The most direct and easily perceived result

of the passing of faith in God would be the casting-off of moral restraints. "When there is no vision," said the wise man long ago, "the people cast off restraints." In books and articles on what is termed the "new morality," it is easy to see that what is meant is not the "new morality," but the new, or better, the old immorality. Moral conduct depends upon the distinction between right and wrong. When that distinction is lost, morality is gone, and man is nothing but an eating, drinking, sleeping, lustful animal. The idea of right and wrong depends upon the idea of God. Moral distinctions carry with them the thought of moral authority, and the only source of moral authority is God. Therefore, if the idea of God disappears, morality eventually will disappear with it. As a restraint on human passion and indulgence, there is nothing in art, science, education, or government which can take the place of the fear of God in the heart of man.

Prayer And Providence

With the sinking of faith in God, communion and prayer, with all its sanctifying influence, would be impossible. It is true, sadly true, that vast multitudes of men never pray. But there is a gulf of difference between never praying and having no God to whom to pray. Without prayer, without communion with the invisible and the Eternal, men are but insects crawling over the planet.

"And that inverted Bowl we call the Sky,
Whereunder crawling coop't we live and die,
Lift not thy hand to It for help—
for It

Rolls impotently on as Thou or I."

One of mankind's chief supports in this life is the comfort and strength which comes out of faith in the Providence and the Fatherhood of God. There will always be much on the surface, at least, of life, to assail that faith, and to say "Where is now thy God?" Yet faith in the Providence of God, however and whenever assailed, is a mighty defense for the soul. One of our most precious and practical beliefs is that out of the struggle with pain, temptation, and sorrow, purity and nobleness of character emerge, and that back of all the events of life there is the plan and purpose of a wise and beneficent God. For this faith there is no possible substitute. It is either trust in the Providence of God, or life as a bitter and meaningless struggle, from darkness to darkness.

The Forgiveness Of Sin

Christian faith has always held that one of the chief blessings which Christianity bestows upon men is the blessing of forgiveness. Whatever theories are set forth or adopted, the fact is that man must reckon with conscience, with spiritual and internal unrest, when he has done wrong. The unhappiness is there, whatever may be said as to the cause of it. A worshipper of the No-God has said, "Man can no more sin against God than a steam engine can sin against the man who made it." Yet, in the face of the unalterable past, real peace can be found only in the peace-speaking power of the divine forgiveness offered to man through Christ. The Cross is God's heartease for troubled and sinning mankind. But, if there is no God, the light

fades from the Cross, and its Divine Victim is lost in Calvary's ninth-hour darkness.

The Future Of The World

Man entertains great hopes. All these hopes die, if the idea of God perishes in man's mind. If man comes from nothing and goes to nothing, it is folly and presumption to talk about the future of the world and the destiny of the race. To withdraw from humanity faith in God is to take away that which creates and upholds all the noble ambitions and desires of man for a better world.

It is a "reverence for the powers unseen and eternal" which is the ultimate safeguard of human society. We have no foundation on which to build for the future if we let go of the idea of God. This was why Macaulay said that "to denounce the religion which has done so much to promote justice and mercy and arts and sciences and good government and domestic happiness, which has struck off the chains of the slave, mitigated the horrors of war, and raised women from being mere playthings into companions and friends, is to commit high treason against humanity and civilization."

Science Inadequate

There certainly is nothing in the future of learning or science which promises to disarm man's last enemy, which is death, and make him

"Forego the scent which for six thousand years,
Like a good hound he has followed."

In Campbell's "Last Man," the survivor of a dying world expresses this idea of the inability of nature, progress and science to heal the deepest wounds or quench the deepest thirst of man:

"Thou dim, disrowned king of day,
For all those trophied arts,
And triumphs that beneath thee sprang,
Healed not a passion nor a pang,
Entailed by human hearts."

Man's Tomorrow

Man's tomorrow depends altogether upon man's God.

Einstein, the German astronomer, has made what are said to be wonderful discoveries; indeed, so wonderful, that those who praise them most are unable to explain to us just what has been discovered. In addition to these discoveries, Einstein has made a new and more wonderful discovery—that there is no hereafter, and that the grave is the end of man. One wonders if that was the reason why his name was cut on the front of a Christian Church, a Church which stands for the truth that Christ abolished death, and brought life and immortality to light in the Gospel. Speaking of his new discovery Einstein says: "Neither can I believe that the individual survives the death of his body, although feeble souls harbor such thoughts through fear or ridiculous egotism." Another man whose name was thought worthy to be cut upon the front of that same Church is St. Paul, according to Einstein, one of those "feeble souls," either coward or fool, who harbored thoughts of immortality. St. Paul seems to have had an altogether different appreciation of immortality, for he said, "If in this life only we have hope in Christ, we are of all men most miserable . . ."

Life Sad Without God

Without faith in God, man drifts on a stormy ocean without a pilot; he wanders on a barren desert without a guide. There is no shipwreck so melancholy or terrible as the shipwreck of faith. George John Romanes, the great English biologist, who before his death returned to faith, writing at a time when his scientific views ruled God and the hereafter out of consideration, said: "So far as the ruination of individual happiness is concerned, no one can have a more lively perception than myself of the possibly disastrous tendency of my work. I am far from being able to agree with those who affirm that the twilight doctrine of the new faith is a desirable substitute for the wanning splendor of the old. I am not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness. When at times I think, as think I must, of the appalling contrast between the hallowed glory of the creed that once

was mine, and the lonely mystery of existence as I now find it, at such times I shall ever feel it impossible to avoid the sharpest pangs of which my nature is susceptible . . . For me and for others who think as I do, there is a dreadful truth in those words of Hamilton, 'Philosophy having become a meditation, not merely of death, but of annihilation; the precept, Know thyself, has become transformed into the terrific oracle of Oedipus, Mayest thou never know the truth of what thou art.'"

In glorious contrast with such a melancholy view of life and destiny, life without God and without hope, is that farewell greeting of the Christian apostle to the believers at Rome: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope."

There still are left some in this vexed and troubled world who believe in God, and who are finding joy and peace in that belief—a joy and a peace which the world cannot take away.

SERMON OUTLINES

The REV. ALBERT C. HOLT, Ph. D., D. D.

Apostolic Giving

Acts 3:6. " . . . such as I have, give I thee."

1. Money already given . . . "Silver and gold have I none."
2. The friendly hand clasp . . . "he took him by the right hand . . ."
3. A changed ideal of life . . . "such as I have . . ."
4. The gospel of a Risen Lord . . . "In the name of Jesus . . ."

The Apostolic Platform

Phil. 4:5. "Let your moderation (sweet spirit) be known unto all men."

1. Anxious for nothing. (6)
2. Prayerful for everything. (6)
3. Thankful for anything. (6)

Apostolic Righteousness

Matt. 5:20. "Except your righteousness shall exceed the righteousness of the Pharisees."

1. Love Estimating . . . "Be reconciled to thy brother." ("Love thy neighbor").
2. Love Motivating . . . "To lust after her . . ."
3. Love bestowing . . . "That thine alms may be in secret . . ."
4. Love praying . . . "After this manner pray ye . . ."

Apostolic Preaching

Acts 17:6. "These that have turned the world upside down."

1. A new View of Self . . . "Contrary to the decrees of Caesar . . ."
2. A New Use of Substance . . . "That scattereth and increaseth . . ."
3. A New Attitude in Service . . . "Christ must needs have suffered."
4. A New Knowledge of God . . . "There is another King, one Jesus . . ."

Apostolic Armament

Luke 22:36. "He that hath no sword, let him sell his garment and buy one."

1. Robe for inaction . . . Sword aggression.
2. Robe for ease . . . Sword for hardship.
3. Robe for rest . . . Sword for the campaign.
4. Robe for selfish possessions . . . Sword for sacrifice.

The Kingly Visit

John 12:13. "Blessed is the King of Israel that cometh in the name of the Lord."

1. Acclamation . . . "Hosanna . . ."
2. Realization . . . "Then remembered they . . ."
3. Dedication . . . "In the Name of the Lord . . ."
4. Consummation . . . "Thy King cometh . . . These things were written of Him."

An Apostolic Visit

Gal. 1:18. "I went up to Jerusalem to see Peter, and abode with him fifteen days."

Comparing,

1. Experiences with Christ, visions and calls
2. Knowledge of Christ.
3. Love for Christ.
4. Plans for Christ.

The Second Visit

John 14:3. "I will come again."

1. Positive Coming. "I will."
2. Personal Coming. "Receive you unto Myself."
3. Permanent Coming. "Abide with you forever."

The Bethel Visit

Gen. 35:1. "Arise, go up to Bethel and dwell there."

1. Vision of God . . . 28:16 "The Lord is in this place . . ."
2. Bargain with God . . . 28:20 "If God will be with me . . . I will surely give . . ."
3. Leaving God and Bethel . . . Prosperity with Laban.

4. Return to God and Bethel . . . "To Bethel and dwell there . . ."

An Angelic Visit

Gen. 18:2. "Lo, three men stood by him."

1. To warn . . . Sodom . . .
2. Encouragement . . . A son promised . . .
3. Covenant of Blessing . . . "All Nations of the earth."

THE EASTER SPRINGTIME

Cant. 2:11-12. "For lo, the winter is past . . . the flowers appear on the earth. The time of the singing of birds is come."

The garden in the dead of winter, and the same place in the springtime. The Garden of the open tomb, closed and opened. There are three questions that have come down to us from that Easter morn . . .

I Easter Comfort for the Weeping Heart

"Why weepest thou?"

"The winter is past."

"What of the night?" "The morning cometh."

"Weeping may endure for a season, but joy cometh in thee . . ."

II Easter Hope for the Doubting Heart

"Did ye not understand, fools and slow of heart to believe."

"The flowers appear on the earth."

Spring's rebuke of winter's cold. God's promises carried out.

A visit to a burned and blackened scrub after a fire. A few warm rains, and the green carpet covers it all.

Note Thomas' doubts and confession.

III Easter Joy for the Burning Heart

"Have ye not seen these things. Are ye not Witnesses?"

The mission of the disciples and the women of the sepulchre.

"Did not our hearts burn within us, as He talked . . ."

Easter means not only new life, but new hope and above all new consecration. The new church now comes into being.

We are the apostles that now will bear the Easter tidings.

CHRIST ON IMMORTALITY

Matt. 22:32. "God is not the God of the dead, but of the living."

A Pundit of India says "We have the coffin and remains of Mohammed at Mecca. Where is the body of your Christ?" Our Christ is risen. There is no body. There was never a doubt as to Christ's testimony concerning immortality of Himself or His human followers. The resurrection with Him not to be proved. It was self-evident, taken for granted. It was:

I Axiomatic

There is never any inquiry of God about the eternal kingdom.

"I am come that they might have life," abundant life.

"In heaven there is no marrying or giving in marriage."

"She is not dead but sleepeth."

"Lazarus shall rise again."

"Today thou shalt be with me in paradise."

Christ's picture of the last judgment.

II Necessary

For the truth of the Scriptures. "Not knowing the Scripture."

For the plan of Salvation. "Now are we the Sons of God."

For the truth of the Messiahship.

For the ethical, teleological, historical and spiritual conceptions of man.

III A Consummation

"I am the Resurrection and the life. Who-soever . . ."

"Ye shall see the heaven opened . . ."

"It doth not yet appear what we shall be . . ."

"As we have borne the image of the earthly, so shall . . ."

THE NECESSITY OF THE RESURRECTION

John 20:9. "They knew not the Scripture, that He must rise again from the dead."

The truth of Christianity rises or falls with the genuineness or falsity of the doctrine of the open tomb. The Resurrection of Christ was absolutely necessary from the standpoint of:

I God

God's plan of man's redemption needed Christ's resurrection.

The Lamb slain from the foundation of the world.

Man created in the image of God must be immortal.

Man, nature and the world interrelated, kingdoms, mineral vegetable, animal, human and divine.

II Christ

He was the fulfilment of the divine prophecies and Messianic hopes.

His claims that He would destroy the temple and rebuild it.

His church depends upon it. "The gates of hell shall not prevail against it."

III Man

Job's question, "If a man die shall he live again," and John's certitude that He "must rise again."

Man's longing for immortality.

His powers, his mind and heart and soul too big for this world alone.

His trust of the divine promises. "And I give unto them eternal life, and they shall never perish . . ."

If immortality were not in God's revelation man would put it in his religion.

THE LAST STRAW

Gen. 42:36. "Joseph is not, and Simeon is not, and ye will take Benjamin away."

Jacob like many of us of the present day, felt that his troubles had accumulated, until with the loss of Benjamin the breaking point had come. "All these things are against me" was his cry. But he had a wrong estimate of:

I Himself

He was thinking of his own wretchedness and not of the "hope of Israel." Joseph in Egypt meant not only his salvation later but Israel's saving too. This trouble was not a blow aimed at Jacob to cause him grief. He was a part of a plan that God had for His people.

When we begin to pity ourselves, it is easy to cry "Legion" and imagine that it is all directed at us.

II Life

Why should Jacob be entitled to life with ease and happiness and no sorrows? He had received many wonderful blessings since the vision at Bethel. Not only had he kept the birthright, but God's covenant had remained with him. He had received also forgiveness from Esau, become rich in herds and flocks, and had been made a "Prince with God." Life includes some rain as well as sunshine.

III Suffering

His suffering had a mission. It was not sent to plague him. His faith and patience were being tested. He and his family were also saved from famine. We are reminded of the words of Eliphaz to Job, "Thy words have upholden . . . and thou hast strengthened the feeble knees . . . but now it is come upon thee and thou faintest." Read Dr. E. Stanley Jones' Christ and Human Suffering."

IV God

God was not against him. God was allowing him to suffer that the Chosen People might have four centuries of training and discipline in Egypt. Jacob was working hand in hand with God, but he didn't realize it. Had the small group of Abraham's descendants remained in Canaan, they might have vanished like the Hittites, their neighbors . . . In the 48th chapter in the 15th and 16th verses Jacob acknowledges the blessing of God, which he cannot see now.

THE IMPATIENCE OF A SAINT

Ex. 5:23. "*Neither hast Thou delivered Thy people at all.*"

We must not forget that these men of the Bible were human beings. In moments of weakness Jacob swindled, David murdered, Peter denied, Thomas doubted and Moses lost his patience. In his discouragement Moses seemed to think that:

I The Godless were in Power

Pharaoh in all of his insolence was saying, "Who is Jehovah, that I should worship Him? The wicked seem to prosper and spread themselves like the green bay tree. Don't the Scribes and Pharisees still have the chief places at the feasts and the high seats in the synagogues? Is Lowell's poem still fitting?"

"Truth forever on the scaffold . . .
"Careless seem the great Avenger . . ."

II God asks the Impossible

"Brick without straw" are too hard to make. The taskmasters are too severe, the task is hopeless, The Land of Promise is too far away, only a remote possibility.

How can Christians today carry out the precepts of the Sermon on the Mount? Can we go the second mile, turn the other cheek, love our enemies and pray for them that curse us?

III God has forgotten His people

He had not delivered them as He had promised. He had sacrificed, gathered the stubble, and tried to obey His voice. It looked as if God had "put a sword in Pharaoh's hand to slay the people" of Israel.

It is natural that Moses like other humans thought God was too slow in keeping His promises. We are like the "Sons of Thunder" in the Samaritan villages, or Simon the Zealot. But God was not asleep. "I have heard their groanings." "I have remembered the covenant."

The pillar of cloud and fire followed, and the law, and the tabernacle, and the priesthood, and eventually the "land flowing with milk and honey."

God may be "in the shadow," but He is "keeping watch above His own."

THE CHRISTIANS GROWTH

John 4:42. "*We have heard Him ourselves, and know that this is indeed the Christ.*"

Few Christians are born into the kingdom instantly on the impulse of the moment. With most of us it a gradual thing. The beginning may be sudden, but it generally takes considerable time to bring the convert to maturity. There are four well defined steps in the winning of these Samaritan people. They are often as well marked in our experiences. They are:

I The Saying

(39) "*Many believed for the saying of the woman.*"

This is the testimony that often constitutes the first step in the drawing of the convert. Note the seeming unfitness of the woman, a Samaritan, a social outcast, living in sin, a worshipper at Mt. Gerizim, but she left her water pots and ran into the city and testified for Him.

II The Hearing

(41) "*And many more believed because of His own word.*"

They heard Him themselves. The testimony of the woman brought their interest to bear on Him. Their attention changed to concern. They then listened themselves. Phillip brings Nathaniel, but he then questions Jesus himself.

III The Trying

(42) "*We have heard Him ourselves and . . .*"

The hearing thus leads to action. They go and become part of the throng following Jesus. They thus come into the realm of experience. Because of their conscious effort they not only hear but are led to believe. A disciple becomes an apostle when he is sent out. He is a learner before. A consecrated Christian is a consecrated worker. Jesus is real in the "Feel of Experience."

IV The Knowing

(42) "*And know that this is indeed the Christ.*"

Here is Christian certitude. It is the result of growth into the fuller realization of Christ's power and nearness.

The fear of Peter vanishes as he says, "Thou art the Christ . . ."

The doubt of Thomas is gone as he says, "my Lord and My God."

The prejudice of Nathaniel before, "Thou are the Son of God."

The enmity of Paul before, "I know in Whom I have believed . . ."

THREADS OF GOLD

From the New Testament

By REV. ROBERT T. BRIDGE, Pastor First Congregational Church, Wellington, Kansas.
See page 209, February, 1934.

IV. THE NEW TESTAMENT AS THE FOUNDATION OF FAITH

Christian Faith Is Based On Promise

In The Old Testament The Promise Is Made. (Gen. 12:2, 3 and see Heb. 11:1-40).

In The New Testament The Promise Is Fulfilled. (Acts 2:39).

THE FULFILLED PROMISE

Displays

The Integrity Of God
In

Over-ruling History. (Matt. 2:6).
Keeping Covenant. (Luke 1:68-75).
Opposing Evil. (John 16:8-11).
Fatherly Care. (Matt. 6:30).
Providing Salvation. (Gal. 4:4, 5).

Proclaims

The Sufficiency Of Christ
As

Teacher. (John 7:46).
Moral Leader. (Matt. 23:13-36).
Revealer of God. (John 14:9-10).
A Model for Humanity.
(1 John 3:2, 3).
A Saviour from Sin. (1 Cor. 1:18).

Declares

The Safety Of The
Christian Through

Satisfaction. (John 6:68).
Adoption. (John 1:12).
Instruction. (Luke 24:45).
Control. (Rom. 8:14).
Guidance. (John 16:13).

THE CHRISTIAN FAITH IS

Available for All. (Matt. 28:19).
Sufficient for All. (Rom. 8:38, 39).
Free for All. (Rev. 22:17).

BOOK REVIEWS

I. J. SWANSON, D. D.

CONTEMPORARY AMERICAN THEOLOGY.

Second Series of Theological Autobiographies. Edited by Vergilius Ferm, Prof. of Philosophy, The College of Wooster, Wooster, Ohio. Round Table, Inc. 376 pp. \$3.00.

These eleven autobiographies complete Prof. Ferm's study of contemporary theology, as revealed by the story of the mental and spiritual life of each of these outstanding scholars. It makes fascinating reading. It deals with questions about the nature of religion in general and of Christianity in particular; of the Bible and historical criticism; of the church and creeds; and of the relation of science and religion. Among the thinkers who influenced these autobiographers are: Kant, Schleiermacher, Ritschl, Luther, Calvin, Augustine and Aquinas, Paul and John Dewey! The contributors and their topics are: E. S. Ames, on Theory in Practice; John Baillie, Confessions of a transplanted Scot; William Adams Brown, Seeking Beliefs That Matter; Eugene W. Lyman, Christian Theology and a Spiritual Philosophy; Daniel A. McGregor, A believer in "Churchianity"; Shailer Matthews, Theology as Group Belief; Frank C. Porter, Toward a Biblical Theology for the Present; Harris F. Rall, Theology, Empirical and Christian; William L. Sullivan, The Moral Will and the Faith That Sustains It; Luther A. Weigle, The Religious Education of a Protestant; and William K. Wright, The Recovery of the Religious Sentiment. We may add that Dr. Ferm's introduction is as able and illuminating as any of the essays by the contributors, and that is high praise. We quote one of his sound observations: "The modern spirit no longer expects to deliver ex cathedra utterances; it is enough if one quietly testifies to what seem to him abiding and consecrated convictions. . . . If the loss is great in dogmatic authority, the gain is great in the realm of faith and credibility."

FACING OUR DAY.

William Chalmers Covert. Abingdon. 178 pp. \$1.50.

The author is an outstanding Presbyterian minister and leader. For twenty years he was pastor of the First Presbyterian church, Chicago. During the World War he served as a special religious worker in the army, both in the U. S. and in France. This is the latest of five books from his pen. Its purpose is to help ministers to see and to understand clearly the challenging opportunities of "our day." He makes a powerful plea for the recognition and the use of the vast forces which religion may command in this new day of educational-consciousness; of schools; of machines; of leisure; of books; of religious cults—evidences of mental and spiritual eagerness to find the truth, however mistaken their search may be; of the new psychology; of the possibilities of faith healing; of the rising tide of musical interest; of the search to find through a new technique of worship more vivid and empowering contacts with God; and of "the hour of poignant spiritual hunger and expectancy." This book keeps close to life and to God. It will quicken the soul of every minister who reads it; and will make him a more attractive and more effective preacher.

THE NEW CHURCH AND THE NEW GERMANY.

Charles S. Macfarland, General Secretary Emeritus of the Federal Council of the Churches of Christ in America. Macmillan. 209 pp. \$2.25.

A Religious Book Club Selection. The author is well qualified to write on this question—one which is disturbing not only Germany but the entire Christian world. He gives a clear and comprehensive account of the political background of the German church situation; of the German churches before the organization of the German church federation; of the new evangelical church in Germany; of the Free Churches under the Third

Reich; of the Jewish problem and the Aryan legislation; of the Roman Catholic Concordat and the Roman Catholic policy; of the conflicting church parties; of non-Christian Teutonic cults and bodies; and of the youth movement. He closes with a statement of considerations and conclusions. The volume is fully documented with translations of important pronouncements of both Church and State, documents which have not hitherto appeared in English. Dr. Macfarland has had an intimate knowledge of Germany through thirty-five years, during which he made seventeen trips to that country. He has German friends who know the inside story of the Church under Hitler's government. Dr. Macfarland passes keen judgment on Hitler and his church policies, as well as on his treatment of the Jews. This is the book to read if you wish first-hand information and a sound appraisal of "the new church and the new Germany."

CHRISTIANITY, THE PARADOX OF GOD.

By Donald Mackenzie, D. D., Prof. of Theology, Western Theological Seminary, Pittsburgh, Pa. Revell. 221 pp. \$1.50.

The 1933 Sprunt Lectures, at Union Theological Seminary, Richmond, Va. The author makes searching enquiry into the nature of paradox in its mental relations and psychological aspects; into the great Paradox of God, manifest in the flesh; and also into the greatest evangelical paradox—Christ's death upon the Cross for sinners by God's appointment of love. Quoting Kierkegaard, the author approvingly says, "paradox is not a concession but a category of thought." Dr. Mackenzie examines, in a masterly way, the nature of paradox and its manifestations in the fields of science and literature. He discusses three evangelical paradoxes: chance and grace, virtue and grace, and the chief evangelical paradox, "the righteous God who in the law condemns sin, the same righteous God in the Gospel justifying the sinner." An unusually interesting, able, and illuminating discussion of a topic which is seldom treated.

THE CHRISTIAN EXPERIENCE OF LIFE.

J. Harry Cotton, Ph. D., Minister Broad Street Presbyterian Church, Columbus, Ohio. Revell. 160 pp. \$1.50.

The Joseph Cook Lectures in the Orient, 1931-2. They were delivered in Syria, India, Siam, the Philippine Islands, China, Korea, and Japan, to varied groups, mainly non-Christian, and for the most part college students. A fair-minded and able presentation of the topic. In his discussion of "The Nature of Human Experience," Dr. Cotton deals searchingly with modern psychological theories; in his lecture on "The Faith Indispensable," he shows that faith itself is necessary for finding the meaning of life; and in the lecture on "The Experience of God," he touches the very heart of mystical religious experience. His lectures on "Jesus Christ as Lord," "The Cross of Christ," "Jesus and Modern Democracy," "Jesus, the Liberator," and "The Christian Experience of Life," expound a Christology which is generally accepted; and exalt a Christ who is a Savior of the social and political order as well as of the individual. This is an inspiring exposition of the Christian experience of life—one that will stir the heart of every one who reads it.

THEISM AND THE SCIENTIFIC SPIRIT.

Walter Marshall Horton, Prof. in Oberlin Graduate School of Theology. Harpers. 231 pp. \$2.00.

Dr. Horton is recognized as one of the leading American theological scholars and teachers. This is the third and concluding volume in his series on the modern approach to belief in God. He considers in this book the influence of scientific

thought upon our ideas of God, as illustrated in the works of Copernicus, Newton, Kant, and Darwin. In his closing chapter he discusses science and theism to-day. This is a discriminating analysis of the various conceptions of the God of science and the Christian God, from the sixteenth century up to the present day. Dr. Horton's method is to contrast the teaching of men of opposite views, in each period, showing how science made it more difficult for scientists to accept wholeheartedly the Christian God, and for Christians to accept the views of scientists on God. Dr. Horton introduces a new name in this discussion, namely that of Edouard Le Roy, a Roman Catholic, and successor to Bergson in the College de France. Horton sums up Le Roy's position by saying, "He is right in setting the problem of God in relation to the problem of the Good Life, and in seeing the main issue in the question of the Divine personality, but wrong in minimizing the importance of scientific knowledge as a corrective to religious experience." Horton holds that the view of God which has in it the highest humanistic values is the one which will survive and develop. This is an acute, learned, and constructive discussion of theism and the scientific spirit.

DOES SCIENCE LEAVE ROOM FOR GOD?

R. O. P. Taylor, M. A., Vicar of Ringwood, Hants, England. Cokesbury. 246 pp. \$1.25.

The author maintains that "science has made room for God in a way and on a scale which no man could have foreseen twenty years ago." And he proves it! He shows that our Christian ideas of a Creator, a Lawgiver, a Judge, a Dealer of Justice, a merciful Father, the Incarnate Logos, the Spirit, and the marks of the Spirit of God, have their counterparts or analogies in nature. Scientific discoveries, both of matter and of law, especially of man's intelligence and his spiritual nature, make it easier (because entirely rational) to believe in the Christian God. Even miracle is shown not to be outside of nature. This thoughtful book furnishes abundant reasons for believing that "science leaves room for God." This book contains splendid material for a series of popular sermons on the topic.

GOD OR MAN? A STUDY OF THE VALUE OF GOD TO MAN.

James H. Leuba, author of "A Psychology of Religion," etc. Holt. 338 pp. \$2.75.

Prof. Leuba is an iconoclast; but while he attempts to break certain theological images, he seeks to preserve and clarify the worth-while ideas they represent. However, this book will not find much favor with evangelical believers. They will declare "the old is better." He rejects the concept of a "helper God;" he would replace it with a new concept—that of truth, beauty, and insight. Is not that just what Christians hold? He declares that the anthropomorphic gods of the great religions of the world are "a colossal world-wide deception." He affirms that the belief of the Israelites in immortality cannot be traced much farther back than the beginnings of the Christian era. The ancient Hebrew could not think of the resurrection except in terms of the physical body. The Greeks, on the other hand, considered the emancipation of the soul in terms of its release from the body. Jesus did not originate the doctrine of immortality, he says; but "more than any other personality stimulated the aspiration for immortality." Leuba's best chapters are those on divine healing, visions, revelations, and trances: here he is in his own special field, as a psychologist. While Leuba does not accept theism, he offers little criticism of modernist preachers, for he thinks that "the God of a modernist is completely out of harmony

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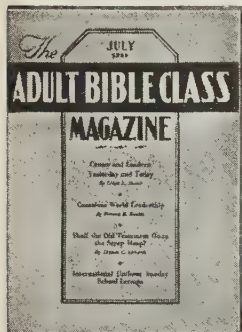
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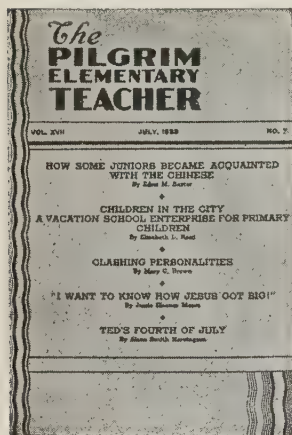
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Austin K. de Blois, President of the Eastern Baptist Theological Seminary. Judson. 310 pp. \$1.50.

Professional evangelism (especially mass revivalism) has gone out of fashion—unfortunately, because in spite of its taint of commercialism and, in some instances, hysteria, it did a lot of good. N. T. evangelism must take its place. Dr. de Blois shows that "adequate evangelism involves the enlistment of all the forces of the church for the redemption of the world." Without that kind of evangelism, the church will die. The author gives a discriminating account of evangelism, under the captions, The new age, The meaning of evangelism, Has evangelism failed? Mass-revivalism, Modifying influences, Major needs in a vital evangelism, New ways in evangelism, Stressing the essentials, The evangelism of Jesus, Evangelism and the life of faith, A complete evangel, Evangelism in the world field, and Adventures of the Spirit. This is the most practical, most enlightening, and most spiritual treatment of the subject we have ever seen. The chapter on "The Evangelism of Jesus" should be read and re-read by every minister.

THE PROTESTANT CHURCHES AND THE INDUSTRIAL CRISIS.

Edmund B. Chaffee, B. D., J. D., director of the Labor Temple, New York City, Macmillan. 243 pp. \$2.00.

A selection of the Religious Book Club. Dr. Henry Sloane Coffin writes in his foreword to this volume, "Mr. Chaffee's final chapter is a masterly treatment of the method and manner in which the Gospel should be set forth to redeem our social ills." Mr. Chaffee is a herald of a better, that is to say a Christian, social order. He is close to the facts of the present breakdown in social justice; and he has pondered long and intelligently on the principles and methods of building a truly Christian social order. He presents his analysis of the situation, and offers his conclusions, under the following headings: What has religion to do with economics? Jesus and the industrial crisis; Unemployment—crime and menace; The economic roots of war; The drag of the profit motive; Slavery and the rise of social classes; The role of machinery in the present crisis; Karl Marx and American radicalism; The duty of the church in the industrial crisis; What one church is doing—the Labor Temple; The responsibility of the individual Christian; and The technique of preaching the Social Gospel. His conclusion discloses an ominous, but not a hopeless situation. He says, "Our present order has failed. It does not get the world's work done; it does not bring human happiness. It may be replaced by Fascism, or Red Revolution. But there is a chance, perhaps not more than one in ten, that the same resolute spirit which has given us our mighty technological development may solve the moral and organizational problems which have grown out of it. Whether or not this chance is grasped will depend in no small measure upon the vision and the courage of our Protestant churches." A startling picture of our present social and industrial order. It would

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GREEK PAPYRI OF THE FIRST CENTURY.

W. Hershey Davis. Harpers. 84 pp. \$2.00.

This book is dedicated to Prof. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, Ky., on his seventieth birthday, in appreciation of "his surpassing abilities and monumental work." Dr. Davis is a former pupil of Prof. Robertson, and is now his colleague. It is a graceful tribute to America's most distinguished N. T. Greek scholar. This book shows the linguistic and historical value for the N. T., of these Greek papyri of the first century. They prove that the N. T. was written in the colloquial Greek of its day. The volume includes an illuminating introduction, twenty-one selections from the papyri together with a translation and ten pages of bibliography. All students of N. T. Greek will find this book interesting and valuable.

PERSONALITY AND THE FACT OF CHRIST.

Harold Paul Sloan, formerly teacher of Systematic Theology at Temple University, and at present pastor of an M. E. church in Haddonfield, N. J. Cokesbury. 261 pp. \$1.50.

Dr. Sloan is an able exponent of traditional theology. He refutes in this discussion behavioristic and mechanistic teaching on personality. He says, "Personality is the biggest fact in the inner universe of a man's own self, Jesus Christ is the biggest fact in the outer universe that is all about us. These two values correspond to each other. Moral personality in man is fulfilled in moral personality in Christ. In us the values are prophetic. In Him they are complete; but they are the same in nature." This quotation gives the gist of this able and convincing book. Dr. Sloan discusses, The personality of Christ; Why God became man; Jesus, Messiah, in the Gospel records (3 chapters); Jesus, Messiah, Our Lord (3 chapters); The total fact of Christ; and The consummation of the ages.

HIS LAST THURSDAY.

James S. Kirtley, D. D. Judson. 179 pp. \$1.00.

The author is a veteran Baptist minister. He has held important pulpits, such as the First Baptist church at Elgin, Ill. He is a trusted and loved leader in the Baptist fellowship. He has published several helpful books. The present work is a devotional study of Holy Thursday, mainly, but it describes also the momentous six days preceding. It follows this with the story of the world-shaking events of the Crucifixion, the Resurrection, and the Descent of the Holy Spirit at Pentecost. While the book deals with profoundest themes, it is simply written. It reveals deep heart-interest as well as keen insight into the meaning of the events of these great days. Dr. Kirtley accepts the Gospel story just as it is written. He expounds it with sympathetic interest and with a deep sense of its power and glory. An illuminating and inspiring, a tender and believing, story. Ministers will find it valuable for use in preparing Holy Week addresses. Contents: Prologue, Six day of final preparation, He reaches the Upper Room, Discord in the Upper Room, Preparing Judas for his deed, Preparing the Eleven, Preparing the disciples, Disclosing their connection with God, Preparing the eleven disciples (ten chapters), Preparing the disciples, Their final preparation, Preparing Himself, and the Epilogue.

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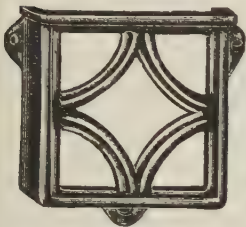
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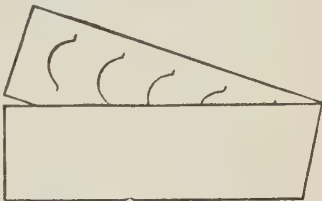
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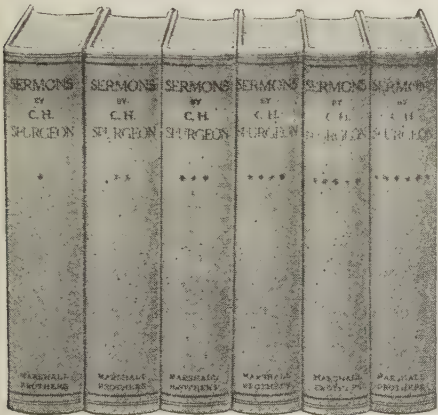
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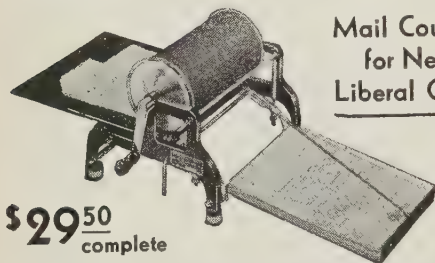
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the leading American humanists. Prof. Babbitt

passed away recently. Dr. Hough quotes Prof. Bab-
bitt as affirming, "For my own part, I range myself
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ment of Humanism in the Christian religion." Dr.
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CHURCH NIGHT

By the REV. SHIRLEY SWETNAM STILL

(In accordance with a special request forwarded to me from a reader of these columns, the meetings this month are all upon the general theme, "The Church." If other ministers wish special topics discussed, please feel free to address me in care of the Expositor, and I shall be glad to comply with requests in the order in which they are received. S. S. S.)

I. THE CHURCH'S VALUE TO THE COMMUNITY

Bible reading, Matt. 16:15-18.

Song, "I Love Thy Kingdom, Lord."

A prayer of thanksgiving and petition for the church.

A reading, from the "Deserted Village" by Goldsmith.

The Village Preacher

Thus, to relieve the wretched was his pride,
And even his failings leaned to virtue's side;

But in his duty prompt at every call,
He watched and wept, he prayed and felt,
for all; . . .

Beside the bed where parting life was laid
And sorrow, guilt, and pain by turns dis-
mayed,

The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch
to raise,

And his last faltering accents whispered
praise.

At church with meek and unaffected grace
His looks adorned the venerable place;
Truth from his lips prevailed with double
sway,

And fools who came to scoff remained to
pray.

The service past, around the pious man
With ready zeal, each honest rustic ran;
His ready smile a parent's warmth ex-
pressed;

Their welfare pleased him and their cares
distressed;

To them his heart, his love, his griefs, were
given;

But all his serious thoughts had rest in
heaven.

Song, "The Church's One Foundation."

Talk: The Church Affects the Peace of the Community.

1. The Christians of the community will live in peace.

2. The Christians of the community will be peace-makers.

3. Christians are taught to be kind to all.

4. The Christians make up the church in the community. Therefore the church helps to make the community peaceful.

Solo: "Sweet Peace, the Gift of God's Love."

Talk: The Church Affects the Prosperity of the Community.

1. The principle of fair play in buying and selling is taught in the church.

2. The rule of non-oppression between employer and employee is a Christian principle.



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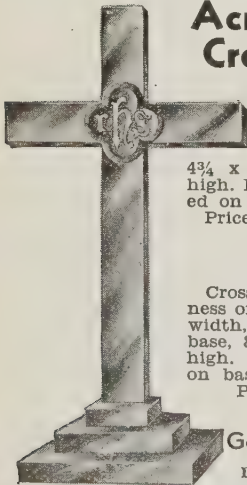
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3. The golden rule, faithfully followed, will end poverty.
4. The presence of the church in the community means holding before the community these ideals.

Song, "Help Somebody Today."

Talk: The Church Affects the Civilization of the Community.

1. The church teaches cleanliness.
2. The church controls social relationships.
3. The church guides to culture.
4. Hospitals, schools, orphanages, etc., have grown out of the teachings of Christ.

Song, "I Choose Jesus."

Song, "Blest Be the Tie That Binds."

Benediction.

II. THE CHURCH'S VALUE TO THE INDIVIDUAL

Song, "There's a Church in the Valley by the Wildwood."

Duet, "Somebody Came and Lifted Me."

Talk: The Church Meets the Individual's Need of Worship.

1. An individual who omits worship from his life will become hard and self-centered.
2. An individual who keeps in touch with the divine will grow spiritually.
3. Worship with others is a definite need of finite man. The church meets this need.

Bible reading, Heb. 10:25.

Song, "O Worship the King."

Talk: The Church Helps the Individual to Conquer Sin.

1. It provides an environment of spiritual power.
2. It provides fellowship with others who struggle upward.
3. The church furnishes helpful teachings.
4. The church keeps people so busy doing right things that they have no time to do wrong things.

Scripture, Heb. 12:1-2.

Song, "Stand Up, Stand Up for Jesus."

Talk: The Church Offers Man His only Hope for the Future.

1. Only Christ can forgive sin. Christ is presented to men through the church.
2. Only through the church and its ministry are the dead buried with songs of hope upon the lips of the bereaved.
3. Only through the faithful following of the Christ presented by the church can men find promise of eternal hope.

A prayer.

Song, "Nothing but the Blood of Jesus."

Talk: Whoever You Are, You Need the Church.

1. You need the worship of the church to keep you in touch with God.
2. You need the teachings of the church to help you toward the beautiful life.
3. You need the Christ of the Church to forgive your sins and to offer you eternal life.

Scripture, Matt. 11:28-30.

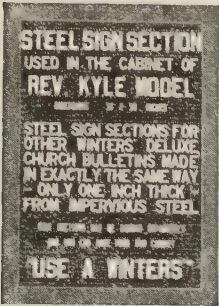
Song, "Softly and Tenderly Jesus Is Calling."

(During this song the invitation to follow Christ should be extended).

Benediction.

Recessional, "It's Just Like His Great Love."

WHAT IS YOUR CHURCH FOR?



What is the purpose of your church? A place to deliver sermons? An auditorium where a few of the faithful may gather and sing hymns? IT SHOULD BE MORE. It must serve not only as a part of worship, but as a social center as well, and where "love thy neighbor" can be given practical expression. Sabbath Morning Worship is only one activity of the church.

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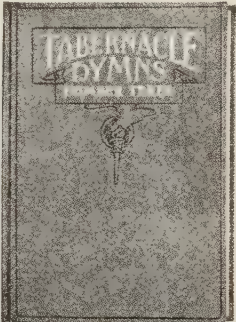
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III. THE CHURCH'S TASK

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Songs: "More about Jesus."

"I Can Hear My Saviour Calling."

"Close to Thee."

Prayer, that we may be willing to learn of Christ.

Bible reading, Roman 10:12-15.

Song, "Will There Be Any Stars in My Crown?"

Questions:

1. What does the great commission command us to do?
2. Who are expected to obey this command?
3. How did our ancestors worship?
4. How did our forefathers receive the gospel?
5. Are the heathen just as well off—indeed better off—without the responsibility of accepting or rejecting the gospel?
6. What is our condition before God if we fail to bear them the message?
7. If the messengers who carried the gospel to our forebears had waited until the people of their own lands were already converted before they told the news in foreign lands, when would the message have reached us?
8. Are the men who refuse Christ repeatedly after being given every opportunity to accept Him suitable excuses for us to offer for waiting to send the gospel to those who long for the message?
9. Is our church debt a suitable excuse for withholding the gospel from the heathen?
10. Will God condone our making excuses for putting off His work?

Song, "The Kingdom Is Coming."

Benediction.

Recessional, "To the Work."

IV. THE CHURCH'S HOPE

Song, "Jewels."

Bible lesson: Matt. 25:1-14.

Song, "Face to Face with Christ, My Saviour."

Statements to be proven: After each statement the people are given one minute to find the reference called for in their Bibles. Each reference is to be read aloud in concert by all the persons present.

1. Jesus is coming back. **Proof:** Acts 1:7-11.
2. No one knows when Jesus is coming back. **Proof:** Matt. 25:36.
3. If someone prophesies His return, we may know that the prophesies are false. **Proof:** Matt. 24:44.
4. We are to be ready all the time for His return. **Proof:** Luke 12:40.
5. His return will be a joyful occasion for His followers. **Proof:** Titus 2:13.

Song, "One Day" by Dr. Chapman.

A prayer that we may be watching.

Song, "It is the Crowning Day?"—first and last stanzas.

Benediction.

Recessional, "When Jesus Comes to Reward His Servants."

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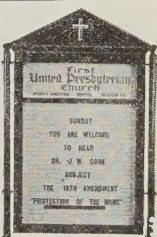
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Great Questions Of The Last Week. B. H. Bruner. Cokesbury Press. Review in the March issue.

While authorship of this able book was properly credited to B. H. Bruner, in the review caption, the review itself intimated that Dr. Phelps was author. Credit should have been given, throughout the review, to B. H. Bruner. The Expositor takes this opportunity to correct its error and emphasizes the fact that B. H. Bruner is the writer of the book Great Questions of The Last Week.

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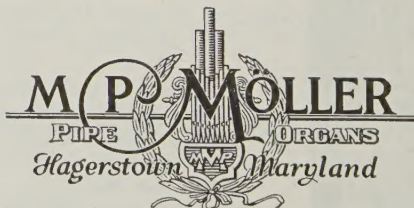
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"So let YOUR LIGHT SHINE!"

Editor, The Expositor:

I am sending you a confirmation sermon. There is plenty of time before you can use it, but if you can use it, planning is so much easier. It is rather simple, preached to a rural congregation and hardly fitted for any other place. (See page 309).

I am glad that you stopped that word-hunting game. It was rather humiliating to see the same tactics employed that our daily papers use. We in the ministry ought to do the rather dignified thing and reach into the pocket and get out an extra quarter or half-dollar if needed and help along. You are too valuable to us men in the harness and field that you should lose one ounce of strength; even so we have to admit that The Expositor is not all the strength; there are such other things as prayer and study of Scripture, etc., but we acknowledge, and do it gladly, that The Expositor is a medium, a contactor (the word) of Power. And we will not stand for its ceas-

ing. My subscription is not run out, but I am going to "do my part" and send the renewal now, if you will be so kind as to convey it to the proper desk.

Your editorials are as "creamy" as ever. But did you ever travel with a dog? I mean a big, friendly dog like a Newfoundland? It is one of the greatest joys one may have, for everyone seems to be able to talk dog-lore. Well it is for making friends and even though it may just be a dog that establishes it, it is far better than none. Men, when they do get together, do get sometimes also to bigger things. Here is for wishing of more of your kind of editorials that feel the throbs of the human heart, valuable therefore beyond price marks.

May God bless you richly in your arduous work, my prayers are for you and yours.

Cordially yours, H. O. Rhode, Hooper, Nebraska.

The Editor says: "May the Lord multiply his kind."

How some do it!

"Dear Sir: I find in the March issue of The Expositor my article, Integrity—A Luxury for Ministers? published over the name of 'Alfred G. Fish.' I consider this almost inexcusable bungling and am really incensed by it. I have not heard a word from you concerning remuneration for this article, though I inclosed a stamped, self-addressed envelope. I await

your pleasure. Sincerely yours, Alfred G. Fish." The article was received on January 19, the signature of author appearing at the end of the article in hanc writing, which sorry to say was not read correctly by the clerk whose work it is to type author's names on all articles on which they do not appear on the first page.—Asso. Ed.